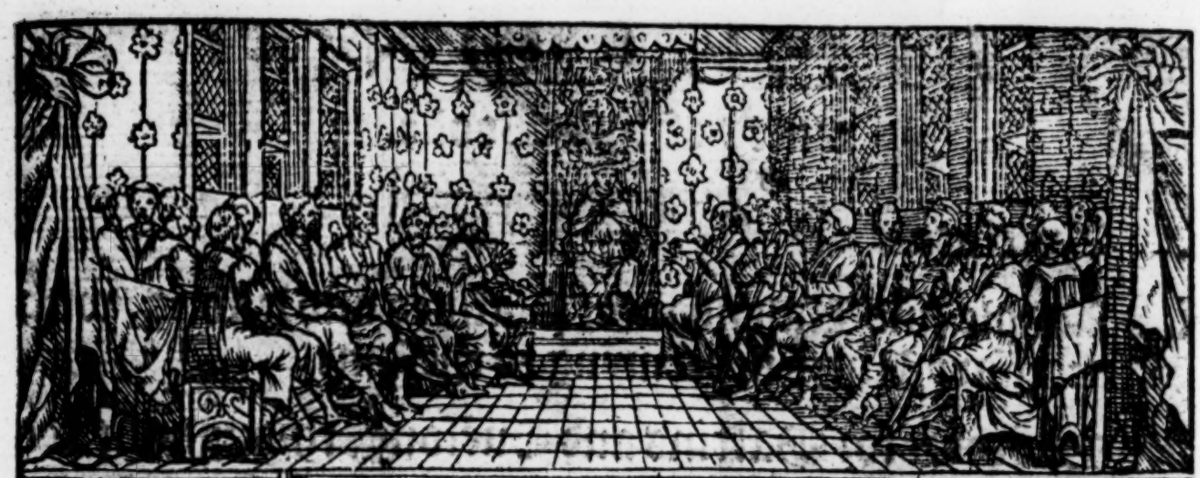


THE booke of the common praier and administracion of the Sacramentes, and other rites and ceremonies of the Churche: after the vse of the Churche of Englande.

LONDINI, in officina Richardi Graftoni, Regij impressoris.

Cum priuilegio ad imprimendum solum.

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THE CONtentes of this Booke.

i. A preface.

ii. A table and Kalendar for Psalmes and lessons, with necessary Rules perteinyng to thesame.

iii. The order for Mattins and Euēsong, throughout the yere.

iiii. The Introites, Collectes, Epistles and Gospelles to bee vsed at the celebracion of the Lordes Supper and holy Communiō through the yere, with proper Psalmes and Lessons, for diuerse feastes and daies.

v. The Supper of the Lorde and holy Communion, cōmonly called the Masse.

vi. Of Baptisme, bothe publique and priuate.

vii. Of Confirmacion, where also is a Catechisme for children.

viii. Of Matrimony.

ix. Of visitacion of the sicke, and Communion of thesame

x. Of Buriall.

xi. The purificacion of women.

xii. A declaracion of Scripture, with certain praiers to be vsed the first daie of Lent commonly called Ashewednesdaie.

xiii. Of Ceremonies omitted or reteigned.

xiiii. Certain notes for the more plain explicacion & decent ministracion of thynges conteined in this boke.

THE PREFACE



There was neuer any thing by the wit of man so well deuised, or so surely established, which (in continuãce of time) hath not been corrupted: as (emong other thinges) it may plainly appere by the common prayers in the Churche, commonly called diuine seruice: the firste originall and grounde whereof, if a manne woulde searche out by the auncient fathers, he shall finde that the same was not ordeyned, but of a good purpose, and for a great aduauncement of godlines: For they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read ouer once in the yeare, intendyng thereby, that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred vp to godlines themselfes, and be more able also to exhorte other by wholsome doctrine, and to confute them that were aduersaries to the trueth. And further, that the people (by daily hearyng of holy scripture read in the Churche) should continually profite more and more in the knowlege of God, and bee the more inflamed with the loue of his true religion. But these many yeares passed, this Godly and decent order of the auncient fathers, hath bee so altered, broken, and neglected, by planting in vncertein stories, Legendes, Respondes, Uerses, vaine repeticions, Commemoracions and Synodalles, that commonly when any boke of the Bible was begon: before three or foure Chapiters were read out, all the rest were vnread. And in this sorte, the boke of Esaie was begon in Aduent, and the booke of Genesis in Septuagesima: but they were onely begon, and neuer read thorow. After a like sorte wer other bokes of holy scripture vsed. And moreouer, where as S. Paule would haue suche language spoken to the people in the churche, as they mighte vnderstande and haue profite by hearyng the same: the seruice in this Church of England (these many yeares) hath been read in Latin to the people, whiche they vnderstoode not, so that they haue heard with their eares onely: & their hartes, spirite and minde, haue not been edified thereby. And furthermore, notwithstandyng that the auncient fathers had deuided the psalmes into seuen portions: whereof euery one was called a nocturne: now of late tyme a fewe of them haue been dailye sayed (and ofte repeated) and the rest vtterly omitted. Moreouer, the nõbre & hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, ẏ to turne the boke onlye, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.

These inconueniences therfore considered: here is set furth suche an order, whereby the same shalbe redressed. And for a readines in this matter, here is drawen out a Kalendar for that purpose, whiche is plaine and easy to be vnderstanded, wherin (so muche as maie be) the readyng of holy scripture is so set furthe, that all thynges shall bee doen in order, without breakyng one piece therof from another. For this cause be cut of Anthemes, Respondes, Inuitatories, and suche like thynges, as did breake

the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules: therfore certein rules are here set furth, whiche as they be fewe in nõbre: so they be plain and easy to be vnderstanded. So ỹ here you haue an ordre for prayer (as touchyng the readyng of holy scripture) muche agreable to the mynde & purpose of the olde fathers, and a greate deale more profitable and commodious, then that whiche of late was vsed. It is more profitable, because here are left out many thynges, whereof some be vntrue, some vncertein, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded vpon thesame: and that in suche a language & ordre, as is moste easy & plain for the vnderstandyng, bothe of the readers and hearers. It is also more cõmodious, both for the shortnes thereof, & for the plaines of the ordre, & for that the rules be fewe & easy. Furthermore, by this ordre, the curates shal nede none other bookes for their publique seruice, but this boke & the Bible: by the meanes wherof, the people shall not be at so great charge for bookes, as in tyme past they haue been.

And where heretofore there hath been great diuersitie in saying and synging in churches within this realme: some folowyng Salisbury vse, some Herford vse, some the vse of Bangor, some of Yorke, & some of Lincolne: Now from hẽcefurth, all the whole realme shall haue but one vse. And if any would iudge this waye more painfull, because that all thynges must be read vpõ the boke, where as before, by the reason of so often repetition, they could saye many thinges by heart: if those men will waye their labor, with the profite in knowlege, whiche dayely they shal obtein by readyng vpon the boke, they will not refuse the payn, in consideracion of the greate profite that shall ensue therof.

And forsomuche as nothyng can, almoste, be so plainly set furth, but doubtes maie rise in the vse & practisyng of thesame: to appease all suche diuersitie (if any arise) and for the resolucion of all doubtes, concernyng the maner how to vnderstande, do, and execute the thynges conteygned in this booke: the parties that so doubt, or diuersly take any thyng, shall alwaye resorte to the Bishop of the Diocese, who by his discrecion shall take ordre for the quietyng and appeasyng of thesame: so that thesame ordre be not contrary to any thyng conteigned in this boke.

☞ Though it be appointed in the afore written preface, that al thinges shalbe read and songe in the churche, in the Englishe tongue, to thende that the congregacion maie be therby edified: yet it is not meante, but when men saye Matins and Euensong priuately, they maye saie thesame in any language that they thẽselues do vnderstande. Neither that any man shalbe bounde to the saying of them, but suche as from tyme to tyme, in Cathedrall and Collegiate Churches, Parishe Churches, and Chapelles to thesame annexed, shall serue the congregacion.



A TA=

ble and Kalendar,
for Pſalmes and leſ=
ſons, with neceſ=
ſarie Rules
perteſ=
nyng to the
ſame.

THE ORDRE

how the Psalter is appoynted to bee redde.

The Psalter shalbee red through once euery Monethe, and because that some Monethes, bee longer then some other bee: it is thought good, to make them euen by this meanes.

To euery Moneth, as concernyng this purpose, shalbe appoynted iust xxx. daies.

And because January and Marche hath one daie, aboue the saied nombre, and Februarie whiche is placed betwene theim bothe, hath onely. xxviii. daies, Februarie shall borowe of either of the Monethes, of January and Marche one daie, and so the Psalter whiche shalbe red in Februarie, must be begon the last daie of January, and ended the first daie of Marche.

And where as Maie, July, August, October, and December, hath. xxxi. daies a peece, it is ordered that the same Psalmes, shalbe red the laste daie of the saied Monethes, whiche were red the daie before: so that the Psalter may be begon again the first daie of the next Monethes ensuyng.

Now to knowe what Psalmes shalbe red euery daie, looke in the Kalendar, the nombre that is appoynted for the Psalmes, and then synde the same nombre in this Table, and vnder that nombre shall you see, what Psalmes shalbe saied at Matins, and Euensong.

And where the. C. xix. Psalme is deuided into. xxii. porcions, and is ouer long to bee red at one tyme: it is so ordered that at one tyme shall not bee red aboue foure or fiue of the saied porcions, as you shall perceiue to be noted in this Table.

And here is also to bee noted, that in this Table, and in all other partes of the Seruice, where any Psalmes are appoynted, the nombre is expressed after the greate Englishe Bible, whiche from the. ix. Psalme, vnto the. C. xl. viii. Psalme (folowyng the diuision of the Ebrues) dooth vary in nombres from the common Latin translacion.

A TABLE

for the order of the Psalmes, to be sayed at Mattins and Euensong.

Mattins.		Euensong.
i	i. ii. iii. iiii. v.	vi. vii. viii.
ix	ix. x. xi.	xii. xiii. xiiii.
xiii	xv. xvi. xvii.	xviii.
xiiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c.
xx	cii. ciii.	ciiii.
xxi	cv.	cvi.
xxii	cviii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde.iiii.
xxv	Inde.v.	Inde. iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi. cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

THE ORDRE

howe the rest of holy Scripture (beside the Psalter) is appoynted to bee redde.

The old Testament.

THE olde Testament is appoynted for the firste Lessons at Mattyns and Euensong, and shalbe redde through euery yere once, except certain bookes and Chapiters, whiche bee least edifiyng, and might best bee spared, and therefore are left vnred.

The Newe Testament.

The Newe Testament is appoynted for the seconde Lessons, at Mattyns and Euensong, and shalbee redde ouer orderly euery yere thrise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons, appoynted vpon diuerse proper feastes.

Lessons.

And to knowe what Lessons shalbee redde euery daie: Finde the date of the Monethe in the Kalendar folowyng: and there ye shall perceiue the bookes and Chapiters, that shalbee redde for the Lessons, bothe at Mattyns and Euensong.

Proper Psalmes.

And here is to bee noted, that whensoeuer there bee any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: Then the Psalmes and Lessons, appoynted in the Kalendar, shalbee omitted for that tyme.

Ye muste note also that the Collect, Epistle and Gospell, appoynted for the Sundaie, shall serue all the weeke after, except there fall some feast that hath his propre.

The leape yere.

This is also to bee noted, concernyng the leape yeres, that the .xxv. daie of Februarye, whiche in leape yeres is coumpted for twoo daies, shall in those twoo daies, alter neither Psalme nor Lesson: but thesame Psalmes and Lessons, whiche bee fated the first daie, shall serue also for the second daie.

Also, whereseuer the beginnyng of any Lesson, Epistle or Gospel is not expressed, there ye muste begin at the beginnyng of the Chapiter.

ℂ January.			Matins.		Euensong.	
		ℂ Psalmes.				
			i. Lesson.	i. Lesson.	i. Lesson.	i. Lesson
A	Kalend.	i	Circumcis. i	Gen. xvii	Roma. ii	Deut. x	Collo. ii
b	iii. No.	ii	ii	Gene. i	Math. i	Gene. ii	Roma. i
c	iii. No.	iii	iii	iii	ii	iiii	ii
d	Prid. No.	iiii	iiii	v	iii	vi	iii
e	Nonas.	v	v	vii	iiii	viii	iiii
f	viii. Id.	vi	Epiphani. vi	Esai. lx	Luke. iii	Esa. xlix	Jhon. ii
g	vii. Id.	vii	vii	Gene. ix	Matth. v	Gene. xi	Roma. v
A	vi. Id.	viii	viii	xii	vi	xiii	vi
b	v. Id.	ix	ix	xiiii	vii	xv	vii
c	iiii. Id.	x	x	xvi	viii	xvii	viii
d	iii. Id.	xi	xi	xviii	ix	xix	ix
e	Prid. Id.	xii	xii	xx	x	xxi	x
f	Idus.	xiii	xiii	xxii	xi	xxiii	xi
g	xix. kl.	xiiii	xiiii	xxiiii	xii	xxv	xii
A	xviii. kl.	xv	xv	xxvi	xiii	xxvii	xiii
b	xvii. kl.	xvi	xvi	xxviii	xiiii	xxix	xiiii
c	xvi. kl.	xvii	xvii	xxx	xv	xxxi	xv
d	xv. kl.	xviii	xviii	xxxii	xvi	xxxiii	xvi
e	xiiii. kl.	xix	xix	xxxiiii	xvii	xxxv	i. Cor. i
f	xiii. kl.	xx	xx	xxxvi	xviii	xxxvii	ii
g	xii. kl.	xxi	xxi	xxxviii	xix	xxxix	iii
A	xi. kl.	xxii	xxii	xl	xx	xli	iiii
b	x. kl.	xxiii	xxiii	xlii	xxi	xliii	v
c	ix. kl.	xxiiii	xxiiii	xliiii	xxii	xlv	vi
d	viii. kl.	xxv	Con. Pau. xxv	xlvi	Actes. xxii	xlvii	Act. xxvi
e	vii. kl.	xxvi	xxvi	xlviii	Mat. xiii	xlix	i. Cor. vii
f	vi. kl.	xxvii	xxvii	l	xxiii	Exod. i	viii
g	v. kl.	xxviii	xxviii	Exod. ii	xxv	iii	ix
A	iiii. kl.	xxix	xxix	iiii	xxvi	v	x
b	iii. kl.	xxx	xxx	vi	xxvii	vii	xi
c	Prid. kl.	xxxi	i	viii	xxviii	ix	xii

¶ February.			Psalmes.	Matins.		Euensong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
d	Kalend.	i	ii	Exod. x	Marke. i	Exod. xi	i. Cor. xiii
e	iiii. No.	ii	Pur. Ma. iii	xii	ii	xiii	xiiii
f	iii. No.	iii	iiii	xiiii	iii	xv	xv
g	Pri. No.	iiii	v	xvi	iiii	xvii	xvi
A	Nonas.	v	vi	xviii	v	xix	ii. Cor. i
b	viii. Id.	vi	vii	xx	vi	xxi	ii
c	vii. Id.	vii	viii	xxii	vii	xxiii	iii
d	vi. Id.	viii	ix	xxiiii	viii	xxxii	iiii
e	v. Id.	ix	x	xxxiii	ix	xxxiiii	v
f	iiii. Id.	x	xi	xxxv	x	xl	vi
g	iii. Id.	xi	xii	Leu. xviii	xi	Leui. xix	vii
A	Pri. Id.	xii	xiii	xx	xii	Nume. x	viii
b	Idus.	xiii	xiiii	Nume. xi	xiii	xii	ix
c	xvi kl.	xiiii	xv	xiii	xiiii	xiiii	x
d	xv. kl.	xv	xvi	xv	xv	xvi	xi
e	xiiii. kl.	xvi	xvii	xvii	xvi	xviii	xii
f	xiii. kl.	xvii	xviii	xix	Luke. di. i	xx	xiii
g	xii. kl.	xviii	xix	xxi	di. i	xxii	Galath. i
A	xi. kl.	xix	xx	xxiii	ii	xxiiii	ii
b	x. kl.	xx	xxi	xxv	iii	xxvi	iii
c	ix. kl.	xxi	xxiii	xxvii	iiii	xxviii	iiii
d	viii. kl.	xxii	xxiii	xxix	v	xxx	v
e	vii. kl.	xxiii	xxiiii	xxxi	vi	xxxii	vi
f	vi. kl.	xxiiii	Mathias xxv	xxxiii	vii	xxxiiii	Ephes. i
g	v kl.	xxv	xxvi	xxxv	viii	xxxvi	ii
A	iiii kl.	xxvi	xxvii	Deut. i	ix	Deut. ii	iii
b	iii kl.	xxvii	xxviii	iii	x	iiii	iiii
c	Pri. kl.	xxviii	xxix	v	xi	vi	v

	C. Marche.			C. Pſalmes.	Matins.		Euenſong.	
					i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon
d	Kalend.	i		xxx	Deut. vii	Luke xii	deut. viii	Ephe. vi
e	vi. No.	ii		i	ix	xiii	x	Philip. i
f	v. No.	iii		ii	xi	xiiii	xii	ii
g	iii. No.	iiii		iii	xiii	xv	xiiii	iii
a	iii. No.	v		iiii	xv	xvi	xvi	iiii
b	Pꝛid. No.	vi		v	xvii	xvii	xviii	Collol. i
c	Nonas.	vii		vi	xix	xviii	xx	ii
d	viii Id.	viii		vii	xxi	xix	xxii	iii
e	vii. Id.	ix		viii	xxiii	xx	xxiiii	iiii
f	vi. Id.	x		ix	xxv	xxi	xxvi	i. Theſſ. i
g	v. Id.	xi		x	xxvii	xxii	xxviii	ii
a	iiii. Id.	xii		xi	xxix	xxiii	xxx	iii
b	iii. Id.	xiii		xii	xxxi	xxiiii	xxxi	iiii
c	Pꝛid. Id.	xiiii		xiii	xxxiii	Jhon. i	xxxiiii	v
d	Idus.	xv		xiiii	Joſuc i	ii	Joſue. ii	ii. Theſſ. i
e	xvii kl.	xvi		xv	iii	iii	iiii	ii
f	xvi. kl.	xvii		xvi	v	iiii	vi	iii
g	xv. kl.	xviii		xvii	vii	v	viii	i. Timo. i
a	xiiii. kl.	xix		xviii	ix	vi	x	ii. iii
b	xiii. kl.	xx		xix	xi	vii	xii	iiii
c	xii. kl.	xxi		xx	xiii	viii	xiii	v
d	xi. kl.	xxii		xxi	xv	ix	xvi	vi
e	x kl.	xxiii		xxii	xvii	x	xviii	ii. Tim. i
f	ix. kl.	xxiiii		xxiii	xix	xi	xx	ii
g	viii. kl.	xxv	Annuncia.	xxiiii	xxi	xii	xxii	iii
a	vii. kl.	xxvi		xxv	xxiii	xiii	xxiiii	iiii
b	vi. kl.	xxvii		xxvi	Judic. i	xiiii	Judic. ii	Tit. i
c	v. kl.	xxviii		xxvii	iii	xv	iiii	ii. iii
d	iiii. kl.	xxix		xxviii	v	xvi	vi	Philem. i
e	iii. kl.	xxx		xxix	vii	xvii	viii	Hebꝛe. i
f	Pꝛid. kl.	xxxi		xxx	ix	xviii	x	ii

ℂ Aprill.			ℂ Psalmes.	Matins.		Euensong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
g	Kalend.	i	i	Judic. xi	Jhon. xix	Judi. xii	Hebre. iii
A	iiii. No.	ii	ii	xiii	xx	xiiii	iiii
b	iii. No.	iii	iii	xv	xxi	xvi	v
c	Pridie No.	iiii	iiii	xvii	Actes i	xviii	vi
d	Nonas.	v	v	xix	ii	xx	vii
e	viii. Id.	vi	vi	xxi	iii	Ruth i	viii
f	vii. Id.	vii	vii	Ruth ii	iiii	ii	ix
g	vi. Id.	viii	viii	iii	v	i. Regũ. i	x
A	v. Id.	ix	ix	i. Regũ. ii	vi	iii	xi
b	iiii. Id.	x	x	iiii	vii	v	xii
c	iii. Id.	xi	xi	vi	viii	vii	xiii
d	Prid. Id.	xii	xii	viii	ix	ix	Jacob. i
e	Idus.	xiii	xiii	x	x	xi	ii
f	xviii. kl.	xiiii	xiiii	xii	xi	xiii	iii
g	xvii. kl.	xv	xv	xiiii	xii	xv	iiii
A	xvi. kl.	xvi	xvi	xvi	xiii	xvii	v
b	xv. kl.	xvii	xvii	xviii	xiiii	xix	i. Peter. i
c	xiiii. kl.	xviii	xviii	xx	xv	xxi	ii
d	xiii. kl.	xix	xix	xxii	xvi	xxiii	iii
e	xii. kl.	xx	xx	xxiiii	xvii	xxv	iiii
f	xi. kl.	xxi	xxi	xxvi	xviii	xxvii	v
g	x. kl.	xxii	xxii	xxviii	xix	xxix	ii. Peter i
A	ix. kl.	xxiii	xxiii	xxx	xx	xxxi	ii
b	viii. kl.	xxiiii	xxiiii	ii. Regũ. i	xxi	ii. Reg. ii	iii
c	vii. kl.	xxv	Mar. Euã	iii	xxii	iiii	i. Jhon. i
d	vi. kl.	xxvi	xxvi	v	xxiii	vi	ii
e	v. kl.	xxvii	xxvii	vii	xxiiii	viii	iii
f	iiii. kl.	xxviii	xxviii	ix	xxv	x	iiii
g	iii. kl.	xxix	xxix	xi	xxvi	xii	v
A	Prid. kl.	xxx	xxx	xiii	xxvii	xiiii	ii. iii. Jhõ

	ℂ Dale.				Matins.		Euensong.	
			ℂ Psalmes.					
					i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
b	Kalend.	i	Phil. & Ia.	i	ii. Reg. xv	Acres viii	ii. Re. xvi	Judas i
c	vi. No.	ii		ii	xviii	xxviii	xviii	Roma. i
d	v. No.	iii		iii	xix	Math. i	xx	ii
e	iiii. No.	iiii		iiii	xxi	ii	xxii	iii
f	iii. No.	v		v	xxiii	iii	xxiiii	iiii
g	Prid. No.	vi		vi	iii. Regū i	iiii	iii. Reg. ii	v
A	Nonas.	vii		vii	ii	v	iiii	vi
b	viii Id.	viii		viii	v	vi	vi	vii
c	vii. Id.	ix		ix	vii	vii	viii	viii
d	vi. Id.	x		x	ix	viii	x	ix
e	v. Id.	xi		xi	xi	ix	xii	x
f	iiii. Id.	xii		xii	xiii	x	xiiii	xi
g	iii. Id.	xiii		xiii	xv	xi	xvi	xii
A	Prid. Id.	xiiii		xiiii	xvii	xii	xviii	xiii
b	Idus.	xv		xv	xix	xiii	xx	xiiii
c	xvii. kl.	xvi		xvi	xxi	xiiii	xxii	xv
d	xvi. kl.	xvii		xvii	iiii. Reg. i	xv	iiii. Re. ii	xvi
e	xv. kl.	xviii		xviii	iii	xvi	iii	i. Cor. i
f	xiiii. kl.	xix		xix	v	xvii	vi	ii
g	xiii. kl.	xx		xx	vii	xviii	viii	iii
A	xii. kl.	xxi		xxi	ix	xix	x	iiii
b	xi. kl.	xxii		xxii	xi	xx	xii	v
c	x. kl.	xxiii		xxiii	xiii	xxi	xiii	vi
d	ix. kl.	xxiiii		xxiii	xv	xxii	xvi	vii
e	viii. kl.	xxv		xxv	xvi	xxiii	xviii	viii
f	vii. kl.	xxvi		xxvi	xxii	xxiiii	xx	ix
g	vi. kl.	xxvii		xxvii	xxi	xxv	xxii	x
A	v. kl.	xxviii		xxviii	xxiii	xxvi	xxiiii	xi
b	iiii. kl.	xxix		xxix	xxv	xxvii	i. Esd. i	xii
c	iii. kl.	xxx		xxx	i. Esd. ii	xxviii	iii	xiii
d	Prid. kl.	xxxi		xxx	iiii	Marke. i	v	xiiii

C. Iune.			C. Psalmes.	Matins.		Euensong.	
				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
e	Kalend.	i	i	i. Esd. vi	Marke. ii	i. Esd. vii	i. Cor. xv
c	iii. No.	ii	ii	viii	iii	ix	xvi
g	iii. No.	iii	iii	x	iiii	ii. Esd. i	ii. Cor. i
A	Vltd. No.	iiii	iiii	ii. Esd. ii	v	iii	ii
b	Nonas.	v	v	iiii	vi	v	iii
c	viii. Id.	vi	vi	vi	vii	vii	iiii
d	vii. Id.	vii	vii	viii	viii	ix	v
e	vi Id.	viii	viii	x	ix	xi	vi
f	v. Id.	ix	ix	xii	x	xiii	vii
g	iiii Id.	x	x	Hester. i	xi	Hester. ii	viii
A	iii. Id.	xi	Barna ap.	xi	iii	Actes. xiii	iiii Actes. xv
b	Vltd. Id.	xii		xii	v	Marke. xi	vi ii. Cor. ix
c	Idus.	xiii		xiii	vii	xiii	viii x
d	xviii. kl.	xiiii		xiiii	ix	xiiii	Job. i xi
e	xvii. kl.	xv		xv	Job. ii	xv	iii xii
f	xvi kl.	xvi		xvi	iiii	xvi	v xiii
g	xv. kl.	xvi		xvii	vi	Luke. i	vii Galla. i
A	xiiii kl.	xviii		xviii	viii	ii	ix ii
b	xiii. kl.	xix		xix	x	iii	xi iii
c	xii. kl.	xx		xx	xii	iiii	xiii iiii
d	xi kl.	xxi		xxi	xiiii	v	xv v
e	x kl.	xxii		xxii	xvi	vi	xvii. xviii vi
f	ix. kl.	xxiii		xxiii	xix	vii	xx Ephes. i
g	viii. kl.	xxiiii	Na. Jo. ba.	xxiiii	Mala. iii	Math. iii	Mal. iiii Mat. xiii
A	vii. kl.	xxv		xxv	Job. xxi	Luke. viii	Job. xxii Ephes. ii
b	vi. kl.	xxvi		xxvi	xxiii	ix	xxiii. xxv iii
c	v kl.	xxvii		xxvii	xxvi. xxvii	x	xxviii iiii
d	iiii. kl.	xxviii		xxviii	xxix	xi	xxx v
e	iii. kl.	xxix	S. Peter.	xxix	xxxi	Actes. iii	xxxii Actes. iiii
f	Vltd kl.	xxx		xxx	xxxiii	Luke. xii	xxxiiii Ephe. vi

ℂ Iuly.					Matins.		Euensong.	
			ℂ Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
g	Kalend.	i		i	Iob. xxxv	Luke. xiii	Iob. xxxvi	Philip. i
A	vi No.	ii		ii	xxxvii	xiiii	xxxviii	ii
b	v. No.	iii		iii	xxxix	xv	xl	iii
c	iiii. No.	iiii		iiii	xli	xvi	xlii	iiii
d	iii. No.	v		v	Prouer. i	xvii	Prou. ii	Collos. i
e	Prio. No.	vi		vi	iii	xviii	iiii	ii
f	Nonas.	vii		vii	v	xix	vi	iii
g	viii. Id.	viii		viii	vii	xx	viii	iiii
A	vii. Io.	ix		ix	ix	xxi	x	i. Tessa. i
b	vi. Id.	x		x	xi	xxii	xii	ii
c	v. Id.	xi		xi	xiii	xxiii	xiiii	iii
d	iiii. Id.	xii		xii	xv	xxiiii	xvi	iiii
e	iii. Id.	xiii		xiii	xvii	Iohn. i	xviii	v
f	Prio. Id.	xiiii		xiiii	xix	ii	xx	ii. Tess. i
g	Idus.	xv		xv	xxi	iii	xxii	ii
A	xvii. kl.	xvi		xvi	xxiii	iiii	xxiiii	iii
b	xvi. kl.	xvii		xvii	xxv	v	xxvi	i. Time. i
c	xv. kl.	xviii		xviii	xxvii	vi	xxviii	ii. iii
d	xiiii. kl.	xix		xix	xxix	vii	xxx	iiii
e	xiii. kl.	xx		xx	xxxi	viii	Eccles. i	v
f	xii. kl.	xxi		xxi	Eccles. ii	ix	iii	vi
g	xi. kl.	xxii	Magdale.	xxii	iiii	x	v	ii. Tim. i
A	x. kl.	xxiii		xxiii	vi	xi	vii	ii
b	ix. kl.	xxiiii		xxiiii	viii	xii	ix	iii
c	viii. kl.	xxv	Iames ap.	xxv	x	xiii	xi	iiii
d	vii. kl.	xxvi		xxvi	xii	xiiii	Ieremi. i	Tit. i
e	vi. kl.	xxvii		xxvii	Ierem. ii	xv	iii	ii. iii
f	v. kl.	xxviii		xxviii	iiii	xvi	v	Philem. i
g	iiii. kl.	xxix		xxix	vi	xvii	vii	Hebre. i
A	iii. kl.	xxx		xxx	viii	xviii	ix	ii
b	Prid. kl.	xxxi		xxx	x	xix	xi	iii

☾ August.				Matins.		Euensong.	
		☾ Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
c	Kalend.	i	i	Jere. xii	Jhon. xx	Jere. xiii	Hebr. iiii
d	iiii No.	ii	ii	xiiii	xxi	xv	v
e	iii No.	iii	iii	xvi	Actes. i	xvii	vi
f	Prid. No.	iiii	iiii	xviii	ii	xix	vii
g	Nonas.	v	v	xx	iii	xxi	viii
A	viii Id.	vi	vi	xxii	iiii	xxiii	ix
b	vii Id.	vii	vii	xxiiii	v	xxv	x
c	vi. Id.	viii	viii	xxvi	vi	xxvii	xi
d	v Id.	ix	ix	xxviii	vii	xxix	xii
e	iiii. Id.	x	x	xxx	viii	xxxi	xiii
f	iii. Id.	xi	xi	xxxii	ix	xxxiii	Jacob. i
g	Prid Id.	xii	xii	xxxiiii	x	xxxv	ii
A	Idus	xiii	xiii	xxxvi	xi	xxxvii	iii
b	xix kl.	xiiii	xiiii	xxxviii	xii	xxxix	iiii
c	xviii kl.	xv	xv	xl	xiii	xli	v
d	xvii kl.	xvi	xvi	xlii	xiiii	xliii	i. Peter. i
e	xvi kl.	xvii	xvii	xliiii	xv	xlv. xlvi	ii
f	xv kl.	xviii	xviii	xlvii	xvi	xlviii	iii
g	xiiii kl.	xix	xix	xlix	xvii	l	iiii
A	xiii kl.	xx	xx	li	xviii	lii	v
b	xii kl.	xxi	xxi	Lament. i	xix	Lamē. ii	ii. Pet. i
c	xi kl.	xxii	xxii	iii	xx	iiii	ii
d	x kl.	xxiii	xxiii	v	xxi	Ezech. ii	iii
e	ix kl.	xxiiii	Bart. apo. xxiiii	Ezechi. iii	xxii	vi	i. Jhon. i
f	viii kl.	xxv	xxv	vii	xxiii	xiii	ii
g	vii kl.	xxvi	xxvi	xiiii	xxiiii	xviii	iii
A	vi kl.	xxvii	xxvii	xxiii	xxv	xxiiii	iiii
b	v kl.	xxviii	xxviii	Dani. i	xxvi	Dani. ii	v
c	iiii kl.	xxix	xxix	iii	xxvii	iiii	ii in. Jhō
d	iii kl.	xxx	xxx	v	xxviii	vi	Jude. i
e	Prid kl.	xxxi	xxx	vii	Math. i	viii	Roma. i

¶ September.			Matins.		Euensong.	
		¶ Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
f	Kalend.	i	i	Dam. ix	Math. ii	Dani. x	Roma. ii
g	iiii. No.	ii	ii	xi	iii	xii	i. ii
A	iii. No.	iii	iii	xiii	iiii	xiiii	iiii
b	Pzid No.	iiii	iiii	Ose. i	v	Ose. ii. iii	v
c	Nonas.	v	v	iiii	vi	v. vi	vi
d	viii. Id.	vi	vi	vii	vii	viii	vii
e	vii. Id.	vii	vii	ix	viii	x	viii
f	vi. Id.	viii	viii	xi	ix	xii	ix
g	v. Id.	ix	ix	xiii	x	xiiii	x
A	iiii. Id.	x	x	Joel i	xi	Joel. ii	xi
b	iii Id.	xi	xi	iii	xii	Amos. i	xii
c	Pzid. Id.	xii	xii	Amos. ii	xiii	iii	xiii
d	Idus.	xiii	xiii	iiii	xiiii	v	xiiii
e	xviii kl.	xiiii	xiiii	vi	xv	vii	xv
f	xvii. kl.	xv	xv	viii	xvi	ix	xvi
g	xvi. kl.	xvi	xvi	Abdias. i	xvii	Jonas. i	i Cor. i
A	xv. kl.	xvii	xvii	Jon. ii. iii	xviii	iiii	ii
b	xiiii. kl	xviii	xviii	Miche. i	xix	Miche. ii	iii
c	xiii. kl.	xix	xix	iii	xx	iiii	iiii
d	xii. kl.	xx	xx	v	xxi	vi	v
e	xi. kl	xxi	Mathewe.	xxi	vii	xxii	Naum. i	vi
f	x. kl.	xxii		xxii	Naum. ii	xxiii	iii	vii
g	ix. kl.	xxiii		xxiii	Abacuc. i	xxiiii	Abac. ii	viii
A	viii. kl.	xxiiii		xxiiii	iii	xxv	Soph. i	ix
b	vii. kl.	xxv		xxv	Soph. ii	xxvi	iii	x
c	vi. kl.	xxvi		xxvi	Agge. i	xxvii	Agge. ii	xi
d	v. kl.	xxvii		xxvii	Zachar. i	xxviii	zach ii. iii	xii
e	iiii. kl.	xxviii		xxviii	iiii. v	Marke. i	vi	xiii
f	iii. kl.	xxix	Michaell.	xxix	vii	ii	viii	xiiii
g	Pzid. kl.	xxx		xxx	ix	iii	x	xv

¶ October.			Matins.		Euenlong.	
	¶ Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
a Kaleñ.	i	i	zachari. xi	Mar. iii	zacha. xii	i. Cor. xvi
b iii. No.	ii	ii	xiii	v	xiiii	ii. Cor. i
c v. No.	iii	iii	Mala. i	vi	Mala. ii	ii
d iiii. No.	iiii	iiii	iii	vii	iiii	iii
e iii. No.	v	v	Toby. i	viii	Toby. ii	iiii
f Pri. No.	vi	vi	iii	ix	iiii	v
g Nonas.	vii	vii	v	x	vi	vi
A viii. Id.	viii	viii	vii	xi	viii	vii
b vii. Id.	ix	ix	ix	xii	x	viii
c vi. Id.	x	x	xi	xiii	xii	ix
d v. Id.	xi	xi	xiii	xiiii	xiiii	x
e iiii. Id.	xii	xii	Iudith. i	xv	Judit. ii	xi
f iii Id.	xiii	xiii	iii	xvi	iiii	xii
g Pri. Id.	xiiii	xiiii	v	Luke. di. i	vi	xiii
a Idus.	xv	xv	vii	di. i	viii	Gala. i
b xvii. kl.	xvi	xvi	ix	ii	x	ii
c xvi. kl.	xvii	xvii	xi	iii	xii	iii
d xv. kl.	xviii	Luc. Cuâ.	xiiii	iiii	xiiii	iiii
e xiiii. kl.	xix	xix	xv	v	xvi	v
f xiii. kl.	xx	xx	Sap. i	vi	Sap. ii	vi
g xii. kl.	xxi	xxi	iii	vii	iiii	Ephe. i
A xi. kl.	xxii	xxii	v	viii	vi	ii
b x. kl.	xxiii	xxiii	vii	ix	viii	iii
c ix. kl.	xxiiii	xxiiii	ix	x	x	iiii
d viii. kl.	xxv	xxv	xi	xi	xii	v
e vii. kl.	xxvi	xxvi	xiii	xii	xiiii	vi
f vi. kl.	xxvii	xxvii	xv	xiii	xvi	Philip. i
g v. kl.	xxviii	Sy. a Iu.	xvii	xiiii	xviii	ii
A iiii. kl.	xxix	xxix	xix	xv	Eccls. i	iii
b iii. kl.	xxx	xxx	Eccl. ii	xvi	iii	iiii
c Pri. kl.	xxxi	xxxi	iiii	xvii	v	Collos. i

¶ Nouembre.				Matins.		Euensong.	
		¶ Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
d	Kalend.	i	All saincte	i	Sapi. iii	Heb. xi. xii	Sapi. v	Apo. xix
e	iiii. No.	ii		ii	Eccls. vi	Luk. xviii	Ecci. vii	Collos. ii
f	iii. No.	iii		iii	viii	xix	ix	iii
g	Pryd. No.	iiii		iiii	x	xx	xi	iiii
A	Nonas.	v		v	xii	xxi	xiii	i. Tess. i
b	viii. Id.	vi		vi	xiiii	xxii	xv	ii
c	vii. Id.	vii		vii	xvi	xxiii	xvii	iii
d	vi. Id.	viii		viii	xviii	xxiiii	xix	iiii
e	v. Id.	ix		ix	xx	Jhon. i	xxi	v
f	iiii. Id.	x		x	xxii	ii	xxiii	ii. Tess. i
g	iii. Id.	xi		xi	xxiiii	iii	xxv	ii
A	Pryd. Id.	xii		xii	xxvi	iiii	xxvii	iii
b	Idus.	xiii		xiii	xxviii	v	xxix	i. Tim. i
c	xviii kl.	xiiii		xiiii	xxx	vi	xxxi	ii. iii
d	xvii. kl.	xv		xv	xxxii	vii	xxxiii	iiii
e	xvi kl.	xvi		xvi	xxxiiii	viii	xxxv	v
f	xv. kl.	xvii		xvii	xxxvi	ix	xxxvii	vi
g	xiiii. kl.	xviii		xviii	xxxviii	x	xxxix	ii. Tim. i
A	xiii. kl.	xix		xix	xl	xi	xli	ii
b	xii kl.	xx		xx	xlii	xii	xliii	iii
c	xi kl.	xxi		xxi	xliii	xiii	xlv	iiii
d	x kl.	xxii		xxii	xlvi	xiiii	xlvii	Tit. i
e	ix. kl.	xxiii		xxiii	xlviii	xv	xlix	ii. iii
f	viii. kl.	xxiiii		xxiiii	l	xvi	li	Philem. i
g	vii kl.	xxv		xxv	Baruc. i	xvii	Baruc. ii	Hebre. i
A	vi. kl.	xxvi		xxvi	iii	xviii	iiii	ii
b	v. kl.	xxvii		xxvii	v	xix	vi	iii
c	iiii. kl.	xxviii		xxviii	Esay i	xx	Esay. ii	iiii
d	iii. kl.	xxix		xxix	iii	xxi	iiii	v
e	Pryd. kl.	xxx	Andr. apo.	xxx	v	Actes. i	vi	vi

¶ December.				Matins.		Euensong.	
		¶ Psalmes.		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson
f	Kalend.	i	i	Esay. viii	Actes. ii	Esai. viii	Hebr. viii
g	iiii. No.	ii	ii	ix	iii	x	viii
A	iii. No.	iii	iii	xi	iiii	xii	ix
b	Pzid. No.	iiii	iiii	xiii	v	xiiii	x
c	Nonas.	v	v	xv	vi	xvi	xi
d	viii. Id.	vi	vi	xvii	vii. viii	xviii	xii
e	vii. Id.	vii	vii	xix	vii. viii	xx. xxi	xiii
f	vi. Id.	viii	viii	xxii	viii	xxiii	Jacob. i
g	v. Id.	ix	ix	xxiiii	ix	xxv	ii
A	iiii. Id.	x	x	xxvi	x	xxvii	iii
b	iii Id.	xi	xi	xxviii	xi	xxix	iiii
c	Pzid. Id.	xii	xii	xxx	xii	xxxi	v
d	Idus.	xiii	xiii	xxxii	xiii	xxxiii	i. Pet. i
e	xix. kl.	xiiii	xiiii	xxxiiii	xiiii	xxxv	ii
f	xviii. kl.	xv	xv	xxxvi	xv	xxxvii	iii
g	xvii. kl.	xvi	xvi	xxxviii	xvi	xxxix	iiii
A	xvi. kl.	xvii	xvii	xl	xvii	xli	v
b	xv. kl.	xviii	xviii	xlii	xviii	xliii	ii. Pet. i
c	xiiii. kl.	xix	xix	xliiii	xix	xlv	ii
d	xiii. kl.	xx	xx	xlvi	xx	xlvii	iii
e	xii. kl.	xxi	Tho. Apo. xxi	xlviii	xxi	xlix	i. Jhon. i
f	xi. kl.	xxii	xxii	l	xxii	li	ii
g	x. kl.	xxiii	xxiii	lii	xxiii	liii	iii
A	ix. kl.	xxiiii	xxiiii	liiii	xxiiii	lv	iiii
b	viii. kl.	xxv	Nati. dñi. xxv	Esay. ix	Math. i	Esay. viii	Tit. iii
c	vii. kl.	xxvi	Stepha. xxvi	lvi	Act. vi. vii	lvii	Actes vii
d	vi. kl.	xxvii	Jhõ Euã. xxvii	lviii	Apoca. i	lix	Apo. xxi
e	v. kl.	xxviii	Innocen. xxviii	Jere. xxxi	Actes. xxv	lx	i. Jho. v
f	iiii. kl.	xxix	xxix	Esay. lxi	xxvi	lxii	ii. Jhõ. i
g	iii. kl.	xxx	xxx	lxiii	xxvii	lxiii	iii. Jho. i
A	Pzid. kl.	xxxi	xxx	lxv	xxviii	lxvi	Jude. i

ANORDRE

for Mattyns daylye through the yere.

The prieſt beyng in the queer ſhall begynne wyth a loude voyce the Lordes prayer, called the *Pater noſter.*



OURE father whiche arte in heaue̅, hallowed be thi name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs thys day oure daily bread. And forgeue vs oure treſpaſſes, as We forgeue theim that treſpaſſe againſt vs. And leade vs not into temptacion. But deliuer vs from euell. Amen.

Then lykewyſe he ſhall ſaye.

O Lorde open thou my lyppes.

Aunſwere.

And my mouthe ſhall ſhewe forth thy prayſe.

Prieſt.

O God make ſpede to ſaue me.

Aunſwere.

O Lorde make haſte to helpe me.

Prieſt.

Glory be to the father and to the ſonne: and to the holy ghoſt. As it was in the beginning, is now & euer ſhalbe: worlde without ende. Amen. Praiſe ye the Lorde.

And from Eaſter to Trinitie Sonday.

Alleluya.

Then ſhalbe ſayd or ſong without any Inuitatori this Pſalme. *Venite exultemus. &c.* in Engliſh, as foloweth.



Come, let vs ſyng vnto the Lorde: let vs hartely reioyce in the ſtrength of oure ſaluacion.

Let vs come before his presence with thankesgeuyng: and shewe oure selfe glad in him with Psalmes.

For the Lorde is a great God: & a great kynge aboue all goddes.

In his hande are all the corners of the yearth: and the strength of the hylles is his also.

The sea is his and he hath made it: & his handes prepared the drye lande.

O come, let vs worshyp and fall doune: and kneele before the Lorde oure maker.

For he is (the Lorde) oure God: and We are the people of his pasture, and the shepe of his handes.

To daye, if ye will heare his voice, harden not youre hartes: as in the prouocaciō and in the daye of temptacion in the Wildernes.

When your fathers tempted me: proued me, & sawe my Workes.

Forty yeares longe was I greued with this generacion, and saide: it is a people that do erre in their hartes, For they haue not knowen my wayes.

Unto whom I Ware in my wrath: that they should not entre into my rest.

Glory be to the father, & to the sonne: & to the. &c.

As it Was in the beginning, is now and euer shalbe World without ende. Amen.

¶ Then shall folow certaine Psalmes in order as they bene appointed in a table made for that purpose, except there be proper Psalmes appointed for that daye. And at ỹ ende of euery Psalme throughout the yere, and likewise in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated.

Glory be to the father and to the sonne. &c.

¶ Then shalbe read. ii. lessons distinctely with a loude voyce that the people may heare. The fyrst of the olde testament, the seconde of the new. Like as they be apointed by the kalender, except there be proper lessons assigned for that daye: The minister that readeth the lesson stāding and turning him so as he may best be heard of all suche as be present. And before euery lesson, the minister shall say thus.

The

The fyrſt, ſeconde, iii. or. iiii. Chapiter of *Geneſis*, or *Exodus*, Mathew Marke, or other like as is appointed in the kalender. And in thende of euery Chapter he ſhall ſaye.

Here endeth ſuche a Chapiter of ſuche a boke.

¶ And (to thende the people may the better here) in ſuche places wher they do ſyng, there ſhall the leſſons be ſonge in a playne tune after the maner of diſtinct reading, and likewyſe the Epiſtle and Goſpel.

¶ After the fyrſt leſſon ſhall folow *Te deum laudamus* in engliſhe, daylye thoroughout the yere except in Lent, all thewhich tyme in the place of *Te deum* ſhalbe vſed *Benedicite omnia opera Domini domino* in englyſhe as foloeth.



All ye workes of the Lord, ſpeake good of the lorde: prayſe him and ſet him vp for euer. Benedicite.

O ye Angels of the lord, ſpeake good of the lord: prayſe him and ſet him vp for euer.

O ye heauens, ſpeake good of the lorde: prayſe him & ſet him vp for euer.

O ye waters that be aboue the firmament, ſpeake good of the lorde: prayſe him and ſet him vp for euer.

O all ye powers of the lorde ſpeake good of the lord: prayſe him and ſet him vp for euer.

O ye Sunne and Moone, ſpeake good of the lorde: prayſe him and ſet him vp for euer.

O ye ſterres of heauē, ſpeake good of the lord: prayſe him and ſet him vp for euer.

O ye ſhowers & dew, ſpeake good of the lord: prayſe him and ſet him vp for euer.

O ye windes of God, ſpeake good of the lord: prayſe him and ſet him vp for euer.

O ye fyre and heate, prayſe ye the lorde: prayſe him & ſet him vp for euer.

O ye winter and ſommer, ſpeake good of the lorde: prayſe him and ſet him vp for euer.

O ye dewes & froſtes, ſpeake good of the lorde: prayſe him and ſet him vp for euer.

O ye froſt and colde, ſpeake good of the lorde: prayſe him and ſet him vp for euer.

O ye yse and snowe, speake good of the lorde: prayse him and set him vp for euer.

O ye nyghtes and dayes, speake good of the lorde: prayse him and set him vp for euer.

O ye lyght and darckenes, speake good of the lorde: prayse him and set him vp for euer.

O ye lightninges & cloudes, speake good of the lord: prayse him and set him vp for euer.

O let the earth speake good of the Lorde: yea, let it prayse him and set him vp for euer.

O ye Mountaynes & hilles, speake good of the lorde: prayse him and set him vp for euer.

O all ye grene thinges vpon the earth, speake good of the lorde: prayse him and set him vp for euer.

O ye welles, speake good of the lord: prayse him and set him vp for euer.

O ye seas & fluddes, speake good of the lorde: prayse him and set him vp for euer.

O ye whales, and al that moue in the waters, speake good of the lorde: prayse him and set him vp for euer.

O all ye foules of the ayre, speake good of the lorde: prayse him and set him vp for euer.

O al ye beastes and cattel, speake ye good of the lord: prayse him and set him vp for euer.

O ye chyldren of men, speake good of the lorde: praise him and set him vp for euer.

O let Israell speake good of the lorde: prayse him & set him vp for euer. 1 JU 55

O ye priestes of the Lorde, speake good of the lorde: prayse him and set him vp for euer.

O ye seruauntes of the lorde, speake good of the lord: prayse him and set him vp for euer.

O ye spirites & soules of the righteous, speake good of the lorde: prayse him and set him vp for euer.

O ye holy and humble men of hart, speake ye good of the lorde: prayse ye him, and set him vp for euer.

O Ana

AN ORDRE

for Euenſong throughout the yeare.

The prieſt ſhall ſaye



OUR father whiche arte in heauen, hallowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Geue vs this day oure daylye breade. And forgeue vs oure treſpaſſes, as we forgeue theim that treſpaſſe againſt vs. And let vs not be led into temptacion. But delyuer vs from euell. Amen.

O God make ſpede to ſaue me &c.

Prayſe ye the lorde.

And from Eaſter to Trinite ſonday

Alleluya.

As before is appoynted at Mattins

Then pſalmes in order as they be appointed in ỹ Table for pſalmes, except there be proper pſalmes apointed for that day. Then a leſſon of tholde teſtamēt as is appointed lykewiſe in the kalender, except there be proper leſſons appointed for ỹ day. After ỹ (*Magnificat anima mea dominum*) in engliſhe. Then a leſſon of the newe teſtamēt. And after that (*Nunc dimittis ſeruum tuum*) in engliſh. Then the ſuffragies before aſſygned at Matins the clerkes kneelynge lykewyſe, with three Collectes. Fyrſt of the daye: Seconde of peace: Thirde for ayde againſt all perilles, as here foloweth. Whiche .ii. laſt Collectes ſhalbe daylye ſayde at Euenſong without alteracion.

The ſeconde collect at Euenſong



God from whom al holy deſyres, all good counſayles, & all Juſt workes do procede: Geue vnto thy ſeruaūtes that peace which the worlde cannot geue, that both oure hartes may be ſet to obeye thy

cõmmaundementes, & also that by the, we beyng defended from the feare of our enemyes, may passe oure tyme in rest & quietnes thorough the merites of Jesu Christ oure sauioure. Amen.

The third collect for ayde against all perylles

LYghten our darknes we beseche the O lord, and by thy great mercy defende vs frõ all perilles and daungers of this nyght, for the loue of thy onely sonne oure sauioure Jesu Christe. Amen.

¶ In the feastes of *Christmas*, *Thepiphanie*, *Easter*, *Thascention*, *Pentecost*, and vpon *Trinite* Sonday shalbe song or sayde immediatly after *Benedictus*, this confession of our christian fayth.

Quicunque vult. &c.

WHosoeuer wilbe saued: before all thinges it is necessary that he holde the catholike faith.

Uvhiche faythe except euery one do kepe holy and vndefyled: wi.hout doubt he shall perishe euerlastingly.

And the catholicke faith is this: that we worshyppe one God in Trinitie, and Trinitie in vnitie.

Neyther cõfounding the persones: nor deuiding the substaunce.

For there is one persone of the father, another of the sonne: and another of the holye ghost.

But the godhed of the father, of the sonne, and of the holye ghoste, is all one: the glorye equall, the maiestie coeternall.

Such as the father is, such is the sonne: and suche is the holye ghost.

The father vncreat, the sonne vncreat: and the holye ghost vncreat.

The father incomprehensyble, the sonne incomprehẽsible: and the holye ghost incomprehensible.

The

The father eternall, the sonne eternall: and the holy ghost eternall.

And yet they are not thre eternalles: but one eternal.

As also there be not three incõprehensibles, nor three vncreated: but one vncreated, & one incomprehensible.

So lykewyse the father is almyghtye: the sonne almightie, and the holy ghost almightye.

And yet are they not three almighties: but one almyghtye.

So the father is God, the sonne God: and the holy ghost God.

And yet are they not thre Goddes: but one God.

So lykewise the father is lorde, the sonne lorde: and the holye ghost lorde.

And yet not three lordes: but one lorde.

For lyke as we be cõpelled by the christian veritie: to acknowlege euery person by him selfe to be God & lorde.

So are we forbyddẽ by the catholike religion: to say there be three Goddes, or thre lordes.

The father is made of none: neither created nor begotten.

The sonne is of the father alone: not made nor created but begotten.

The holy ghost is of the father & of the sonne: neither made nor created nor begotten, but proceading.

So there is one father, not three fathers, one sonne, not thre sonnes: one holy ghost, not three holy ghostes.

And in this trinitie, none is afore nor after other: none is greater nor lesse then other.

But the hole thre persons: be coeternal together, and coequall.

So that in all thinges as it is aforesaid: the vnitie in trinitie, and the trinitie in vnitie is to be worshyped.

He therfore that wylbe saued: must thus thinke of the trinitie.

Furthermore, it is necessary to euerlasting saluaciõ: that

that he also beleue ryghtly in the incarnacion of oure lorde Jesu Christ.

For the right faith is, that we beleue & confesse: that our lorde Jesus Christ the sonne of God, is God and man.

God of the substaunce of the father, begotten before the worldes: and man of the substaunce of his mother, borne in the world.

Perfecte God and perfect man: of a resonable soule, and humaine flesshe subsisting.

Equal to the father as touching his Godhed: and inferior to the father touching his manhode.

Who although he be God and mã: yet he is not two, but one Christ.

One not by conuersiõ of the Godhed into flesshe: but by takyng of the manhood into God.

One altogether not by confusion of substaunce: but by vnitie of personne.

For as the resonable soule and flesh is one man: So God and man is one Christ.

Who suffred for oure saluacion: discended into hel, rose agayne the third daye from the dead.

He ascended into heauen, he sytteth on the right hãd of the father God almightie: frõ whence he shall come to Judge the quicke and dead.

At whose comming all men shall ryse agayne With their bodies: and shall geue accompt of their owne workes.

And they that haue done good, shal go into life euerlasting: and they that haue done euyll, into euerlasting fyre.

This is the catholicke faith: which except a man beleue faithfully, he cannot be saued.

Glory be to the father and to the sonne: & to the holy ghost.
As it was in the begynnyng, is now and euer. &c.

The

THE INTROI=

tes, Collectes, Epystles, and Golspels, to be vsed at the celebracion of the lordes supper and holy Communion, through the yere, with proper Psalmes & lessons. for diuerse feastes and dayes.

(.i.)

¶ The first Sonday in Aduent.

BLessed is that mā that hath not walked in the counsayll of the vngodly: nor stand in the waye of sinners, & hathe not syt in the seat of the skornefull. Beatus vir. Psal.i.

But his delyght is in the lawe of the lord: and in his lawe wil he exercyse him selfe daye and nyght.

And he shalbe lyke a tree planted by the water syde: that will bring forth his fruite in due season.

His leafe also shal not wither: and looke whatsoeuer he doth, it shall prospere.

As for the vngodly, it is not so with theim: but they are lyke the chaffe whiche the winde skattereth awaye (from the face of the yearth.)

Therfore the vngodly shall not be hable to stand in the iudgement: neither the synners in the congregacion of the righteous.

But the lorde knoweth the waye of the righteous: & the waye of the vngodly shall perishe.

Glory be to the father, and to the sonne: and to the holye ghost.

As it was in the beginning, and is now, & euer shalbe: worlde without ende. Amen.

And so must euery Introite be ended.

Let vs pray.

The Collect.

ALmightie God, geue vs grace that we may cast awaye the workes of darknes, & put vpō vs the armor of light now in the time of this mortal life (in the which thy sōne Jesus Christ came to visite vs in great humilitie) that in the last day when he shal come again in his glorious maiestie to iudge bothe the quicke and the dead: We may rise to the life immortall through him who liueth and reigneth with the & the holy ghost, now and euer. Amen.



Rom. 1. xiij.



we nothyng to any mā but this, that ye loue one another. For he that loueth another fulfilleth the law. For these cōmaundementes: Thou shalt not commit adultery: Thou shalt not kyl: Thou shalt not steale: Thou shalt beare no false witnes: Thou shalt not lust: & so furth (if ther be any other commaundemēt) it is al comprehended in this saiyng, namely: loue thy neighbor as thy self. Loue hurteth not his neighbor. Therfore is loue the fulfilling of the lawe. This also We knowe the season, howe that it is time that we should nowe awake out of slepe. For now is our saluacion nerer, then whē we beleued. The night is passed, the day is come nye, let vs therfore cast awaye the deedes of darkenes, and let vs put on the armour of light. Let vs walke honestly, as it were in the daye light: not in eatyng & drinkyng, neither in chambouryng and wantonnes, neither in stryfe nor enuiyng: but put ye on ȳ lord Jesus Christ. And make

not

uision for the flesshe, to fulfyll the lustes of it.

The Gospell.

AND when they drewe nigh to Jerusalem & were come to Bethphage vnto mount Oliuete, then sent Jesus two disciples, saiyng vnto thē: go into the towne that lyeth ouer against you, & anone ye shal fynde an Asse bound, and a Colte with her: lose them and bryng them vnto me. And if any man say ought vnto you, say ye, the lorde hath nede of them: & straight way he will let them go. All this was done that it might be fulfilled whiche was spoken by the Prophet saiyng: Tell ye the daughter of Syon, behold thy kyng cōmmeth vnto the, meke, sittyng vpon an Asse and a Colt the foale of the Asse vsed to the yoke. The disciples went & did as Jesus commaunded them, and brought the Asse & the Colte, & put on thē their clothes, & set him theron. And many of the people spred their garmentes in the waye. Other cut doune braūches frō the trees, and strawed theim in the way. Moreouer, the people that wēt before, & they that came after cryed saiyng: hosanna to the sonne of Dauid: Blessed is he that cōmeth in the name of the lord, hosanna in the highest. And when he was come to Jerusalem, al the citie was moued, saiyng, who is this? And the people sayd, this is Jesus the prophet of Nazareth a citie of Galile. And Jesus went into the tēple of God and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the money chaungers and the seates of theim that solde Doues, and sayd vnto theim: It is writtē, My house shalbe called the house of prayer, but ye haue made it a denne of theues. Mat xxi.

¶ The second sonday.

WHen I was in trouble, I called vpō the lorde: and he heard me. Ad dominum cum tribularer Psal.cxx.

Deliuer my soule O Lord, frō lying lippes and from a deceiptfull tongue.

What reward ſhalbe geuen vnto the, thou falſe tong: euen mightie and ſharpe arrowes, with hote burnyng coles.

Wo is me that I am cõſtrained to dwel with Meſech: & to haue myne habitaciõs among the tentes of Cedar.

My ſoule hath long dwelt among them: that be enemies vnto peace.

I labour for peace, but when I ſpeake vnto thẽ therof: they make them to battail.

Glory be to the father and to the ſonne &c.

As it was in the beginnyng. &c. Amen.

The Collect.

BLeſſed Lord whiche haſt cauſed all holy ſcriptures to be Written for our learning, graunt vs that We may in ſuche wyſe heare them, reade, marke, learne and inwardly digeſt them, that by pacięce and comfort of thy holy Worde, we may embrace & euer holde faſt the bleſſed hope of euerlaſtyng life, whiche thou haſt geuen vs in our ſauior Jeſus Chriſt.

The Epiſtle.

Roma. xv.

WHatſoeuer thynges are writtẽ afore tyme, they are Written for our lernyng, that we through patience and comfort of the ſcriptures, might haue hope. The God of patience and conſolacion graunt you to be like inyded one toward another after the enſample of Chriſt Jeſu: that ye all agreyng together may with one mouth prayſe God the father of our lord Jeſus Chriſt: Wherfore, receiue ye one another as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Jeſus Chriſt is a miniſter of the circumciſion for the trueth of God, to cõfirme the promiſes made vnto the fathers, & that the Gentiles might praiſe God for his mercy, as it is writtẽ, for this cauſe I wil praiſe the among the Gentyles, and ſyng vnto thy name. And agayne he ſayeth: reioyce ye Gentyles with his people.

And

And againe, prayse the Lorde al ye Gētyles, and laude him all ye nacions together. And agayne Esai sayth: there shalbe ỹ rote of Jesse, & he that shal rise to reigne ouer the gentyls: in him shal the gentyls trust. The god of hope fyl you with all ioy & peace in beleuyng, that ye may be rich in hope, through the power of the holy goste.

The Gospell.

THere shalbe signes in the Sunne and in the Moone, and in the starres: & in the yearth the people shalbe at their wyttes ende, thorough dispayre. The sea and the water shall roare, & mens heartes shall fayle them for feare, and for loking after those thinges which shal come on the yearth. For the powers of heauen shal moue. And then shal they se the sonne of man come in a cloude with power & great glory. When these thynges begyn to come to passe, then loke vp, & lift vp your heades, for your redemption draweth nye. And he shewed thē a similitude: behold the fygge tree, & all other trees When they shote furth their buddes, ye see & know of your owne selues that sōmer is then nye at hād. So likewise ye also (When ye se these thynges come to passe) be sure, that the kyngdome of God is nye. Uerely I say vnto you: this generaciō shall not passe tyl all be fulfylled. Heauē & yearth shall passe: but my worde shall not passe. Luc. xxi.

The third sonday.

HEare me when I cal, O God of my righteousnes: thou hast set me at libertie When I was in trouble, haue mercy vpon me, and herken vnto my prayer. Cum inuocarē Psal. iiij.

O ye sōnes of men, how long wil ye blaspheme mine honor: and haue such pleasure in vanitie, and seke after leasyng.

Know this also, that the lord hath chosen to him self the man that is godly: When I call vpon the Lorde, he

will heare me.

Stand in awe and synne not: cõmon with your own heart, and in your chambre and be styl.

Offre the sacrifice of righteousnes: & put your trust in the lorde.

There be many that wil say: who wil shewe vs any good?

Lord lift thou vp: the light of thy cõtenaũce vpõ vs

Thou hast put gladnes in my heart: sence the tyme that their corne and wyne (and oyle) increased.

I wyll lay me doune in peace and take my rest: for it is thou lorde only, that makest me to dwel in safetie.

Glory be to the father. &c. As it was in the. &c.

The Collect

LOrd we beseche the, geue eare to our prayers, and by thy gracious visitacion lighten the darkenes of our hart, by our lorde Jesus Christ.

The Epistle.

1 Cor. iiij. LEt a mã this wise esteme vs, euen as the ministers of Christ, & stewardes of ỹ secretes of god. Furthermore, it is required of the stewardes, that a mã be foũd faithful: with me it is but a very smal thing that I should be iudged of you, either of mãs iudgement, no I iudge not myne owne selfe, for I know nought by myself, yet am I not therby iustified. It is ỹ lord that iudgeth me. Therfore iudge nothig before the tyme, vntil the lorde come, whiche will lighten thinges that are hid in darknes, and open the counsailes of the heartes, and then shall euery man haue prayse of God.

The Gospell.

Mat. xi. WHen Jhon being in prison heard the workes of Christ, he sent two of his disciples, & sayd vnto him: art thou he that shall come? or do we loke for another? Jesus answered & sayd vnto thẽ: Go, & shew Jhon again, what ye haue heard & sene. The blynd receiue their sight, the lame walke, the lepers

Lepers are clensed, and the deafe heare, the dead aryse vp, and the poore receiue the glad tidinges of the gospel and happy is he that is not offēded by me. And as they departed, Jesus began to say vnto the people concerning Jhon. What went ye out into the wildernes to see? A rede that is shaken with the wynde? or what wēt ye out for to see, a man clothed in softe rayment? behold thei that wer softe clothyng, are in kynges houses. But what went ye out for to see? a Prophet? verely I say vnto you and more then a prophet. For this is he of whom it is written, beholde, I send my messenger before thy face, whiche shall prepare thy way before thee.

¶ The fourth sonday.

POnder my wordes O Lorde: consider my meditacion. *Verba mea auribus. Psal. v*

O herken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

My voyce shalt thou heare betymes O lord: early in the morning will I direct my prayer vnto thee, & will loke vp.

For thou art the god that hath no pleasure in wickednes: neither shall any euyl dwel with thee.

Suche as be folishe shall not stande in thy sight: for thou hatest all them that worke vanitie.

Thou shalt destroy thē that speake leasing: the lorde will abhorre both the bloudthirsty, and deceiptful man.

But as for me I will come into thy house, euen vpō the multitude of thy mercy: and in thy feare I wil worship towarde thy holy temple.

Leade me O Lorde, in thy righteousnes, because of myne enemies: make thy way playne before my face.

For there is no faithfulnes in his mouthe: their inwarde partes are very wickednes.

Their throte is an open sepulchre: they flatter with their tongue.

Destroy

Destroy thou them O God, let them perishe through their awne imaginacions: cast thē out in the multitude of their vngodlines, for they haue rebelled against thee

And let all them that put their trust in thee reioyce: they shall euer be geuing of thankes, because thou defēdest thē, they that loue thy name shalbe ioyful in the.

For thou lorde wilt geue thy blessyng vnto the righteous: and with thy fauorable kyndnes wilt thou defēd him, as his shelde.

Glory be to the father. &c. As it was in the. &c.

The Collect

LOrde rayse vp (we pray the) thy power, & come among vs, & with great might succour vs, that where as through our sinnes and wickednes we be sore let and hyndred, thy boūtyful grace and mercy through the satisfaccion of thy sonne our lorde, may spedely deliuer vs: to whom with the and the holy ghost be honor and glory worlde without ende.

The Epistle.

Philip. iij. REioyce in the lorde alway, and agayne I say reioyce. Let your softnes be knowen vnto all men: the lorde is euen at hand. Be carefull for nothyng: but in all praier and supplicacion let your petitions bee manifest vnto God with geuyng of thākes. And the peace of God (which passeth al vnderstāding) kepe your hertes & mīdes through Christ Jesu.

The Gospell

Ihon. i. THis is the recorde of Johñ: when the Jewes sent priestes & Leuites frō Jerusalem, to aske him: what artt hou? & he cōfessed & denied not & sayd plainly, I am not Christ. And they asked him: what then? art thou Helyas? & he sayth: I am not. Art thou that prophet? & he ānswered no. Then said they vnto him: what art thou, that we may geue an answer vnto thē that sēt vs? What sayest thou of thy selfe?

he

he said: I am the voice of a crier in the wildernes: make straight the way of the lorde, as sayd the Prophet Esai. And they whiche were sent were of the Pharises, & thei asked him and sayd vnto him: why baptisest thou then, if thou be not Christ, nor Helyas, neither that Prophet? Jhon answered theim, saiyng: I baptise with water, but there standeth one among you, whom ye know not, he it is which though he came after me, was before me, whose shoe latchet, I am not worthy to vnlose. These thynges were done in Bethabara beyond Jordane, where Jhon did baptise.

Prope Psalmes and lessons on Christmas day.

¶ At Mattyns.

Psal.xix. Psal.xlv. Psal lxxxv. } The first lesson. Esai.ix. vnto the ende.

} The second lesson. Mat. vnto the ende.

¶ At the first Communion.

Cantate dñō, Psal.xcviii.

O Syng vnto the lorde a newe song: for he hath done meruailous thinges.

With his own right hand & with his holy arme: hath he gotten himselfe victory.

The Lorde declared his saluacion: his righteousnes hath he openly shewed in the sight of the Heathen.

He hath remembred his mercy and truth toward the house of Jsrael: & all the endes of the worlde haue seen the saluacion of our God.

Shewe your selues ioyful vnto the Lorde all ye landes: syng, reioyce and geue thankes.

Prayse the Lorde vpō the Harpe: syng to the Harpe with a Psalme of thankesgeuyng.

With trōpettes also and Shawmes: O shewe your selues ioyful before the Lorde the kyng.

Let the sea make a noyse and all that therein is: the round worlde and they that dwel therin.

Let

Let the fluddes clappe their handes, & let the hylles be ioyful together before the lord, for he is come to iudge the yearth.

With righteoulnes ſhall he iudge the worlde: and the people with equitie.

Glory be to the father and to the ſonne &c.

As it Was in the beginnyng. &c. Amen.

The Collect.

GOd Whiche makeſt vs glad With the yerely remẽbraũce of the birth of thy only ſõne Jeſus Chriſt: graũt that as We ioyfully receiue him for our redemer, ſo we may with ſure confidence beholde him when he ſhall come to be our iudge, Who lyueth & reigneth. &c.

The Epiſtle.

Lu. ii.

THe grace of God that bryngeth ſaluaciõ vnto all men, hath appeared & teacheth vs that we ſhould deny vngodlynes, and Worldly luſtes, and that We ſhuld lyue ſoberly, & righteouſly and godly in this preſẽt worlde, lokyng for that bleſſed hope and appearyng of the glory of the great God, and of our ſauiour Jeſu Chriſt, Whiche gaue himſelfe for vs to redeme vs from all vnrighteouſnes, and to purge vs a peculiar people vnto himſelfe, feruently geuen vnto good workes. Theſe thynges ſpeake and exhorte, and rebuke With all feruentnes of commaundyng. Se that no man diſpiſe thee.

The Goſpel.

Tit ii.

AND it chaunſed in thoſe dayes: that there went out a cõmaundement from Auguſtus the Emperor, that all the Worlde ſhould be taxed. And this taxyng was the firſt, and executed When Sirenius was lieutenaunt in Siria. And euery man went vnto his owne citie to bee taxed. And Joſeph alſo aſcended frõ Galile out of a citie called Nazareth into Jury, vnto the citie of Dauid, Whiche is called Bethleẽ, becauſe he was

was of the house and linage of Dauid to be taxed with Mari his spoused wife, whiche was with childe. And it fortuned that while they wer there, her tyme was come that she should be deliuered. And she brought furth her first begottē sonne, and wrapped him in swadlyng clothes, and layde him in a maunger, because there was no roume for them in the Inne. And there were in the same region shepeheders watchyng and kepyng their flocke by night. And lo, the angell of the Lorde stoode hard by thē, and the brightnes of the Lorde shone roūd about them and they were sore afrayde. And the angell sayd vnto thē: Be not afrayde, For behold, I bryng you tydinges of great ioy that shall come to all people: for vnto you is borne this day in the citie of Dauid a sauior which is Christ the lorde. And take this for a signe: ye shall fynde the childe wrapped in swadlyng clothes, & layde in a maūger. And strayght way there was with the angell a multitude of heauēly souldyers, prayesyng God, and saiyng: Glory to God on hye, and peace on the yearth, and vnto men a good wyll.

¶ At the second Communion.

LOrde our gouernour, howe excellēt is thy name in all the worlde: thou that hast set thy glory aboue the heauens. *Domine dominus noster. Psal. viij.*

Out of the mouth of very babes and sucklinges hast thou ordeined strength, because of thine enemies: that thou mightest stylle the enemy and the auenger.

For I wyll consider thy heauens, euen the workes of thy fyngers: the Moone and the starres whiche thou hast ordeined.

What is man that thou art so myndefull of him: and the sonne of man, that thou visitest him.

Thou madest him lower then the angels: to croune him with glory and worship.

Thou

Thou makeſt him to haue dominion of the worꝛkes of thy handes: and thou haſt put all thinges in ſubiection vnder his fete.

All ſhepe and oxen: yea, and the beaſtes of the felde.

The foules of the ayꝛe, and the fyſhes of the ſea: and what ſoeuer walketh thoꝛow the pathes of the ſeas.

Loꝛde oure gouernour: how excellent is thy name in all the woꝛld.

Glooꝛy be to the father. &c. As it was in the. &c.

The Collect.



Almightye God whiche haſt geuē vs thy only begotten ſonne to take oure nature vpō him, and this daye to be boꝛne of a pure virgin: Graunt that we beyng regenerat and made thy chyldꝛen, by adoption and grace, may dayly be renued by thy holy ſpirit, thoꝛough theſame oure Loꝛde Jeſus Chꝛiſt Who lyueth and reigneth. &c.

The Epiſtle.

Hebre. i.



God in tymes paſt diuerſly & many Wayes ſpake vnto the fathers by pꝛophets: but in theſe laſt dayes he hath ſpoken to vs by his owne ſonne, whom he hath made heyꝛe of al thinges, by Whom alſo he made the woꝛlde. Whiche (ſonne) beyng the bꝛightnes of his glooꝛye, and the very ymage of his ſubſtaunce, rulyng all thinges with the woꝛde of his powꝛe, hath by his owne perſon purged oure ſynnes, and ſytteth on the ryght hande of the maieſte on high, being ſo muche moꝛe excellēt then the Angels, as he hath by inheritaunce obtained a moꝛe excellent name then they. Foꝛ vnto Which of the Angels ſaid he at any tyme: Thou art my ſonne, this daye haue I begotten thee: And againe, I wilbe his father, and he ſhalbe my ſonne: And againe, when he bꝛyngeth in the

the firſt begotten ſonne into the worlde, he ſayth: and let all the Angels of God worſhip him. And vnto the Angels he ſaith: He maketh his Angels ſpirites, & his miniſters, a flame of fyer. But vnto the ſonne he ſaith: thy ſeate (O God) ſhalbe for euer & euer. The ſcepter of thy kyngdome is a right ſcepter. Thou haſt loued righteouſnes and hated iniquitie: wherfore God euē thy God hath annoynted the with oyle of gladnes aboue thy felowes. And thou lorde in the beginning haſt layde the foundacion of the yearth: and the heauēs are the worke of thy hādes. They ſhall periſh, but thou endureſt: But they all ſhal waxe olde as doth a garment, and as a veſture ſhalt thou chaunge theim, & they ſhalbe chaūged. But thou art euen theſame, and thy yeres ſhal not fayle.

The Goſpel.

IN the beginnyng was the woorde and the woorde was with God: and God was the worde. Theſame was in the beginnyng with God. All thynges were made by it, and without it was made nothyng that was made. In it was life, and the life was the light of men, and the light ſhyneth in darknes, and the darknes comprehended it not. There was ſent from God a man, whoſe name was Jhō. Theſame came as a witnes, to beare witnes of the light, that al mē through him might beleue. He was not that light but was ſent to beare witnes of the light That light was the true light, whiche lighteth euery man that cōmeth into the worlde. He was in the worlde, and the worlde was made by him: and the worlde knew him not. He came among his owne, and his owne receiued him not: But as many as receiued him, to the gaue he power to be the ſōnes of god, euē them that beleued on his name, whiche were borne, not of blood, nor of the Iohan.i.

will of the flesshe, nor yet of the will of man: but of God. And the same woorde became flesh & dwelt among vs: and we saw the glory of it, as the glory of the onely begotten sonne of the father, full of grace and truth.

Propre Psalmes and lessons at Euensong.

Psal. lxxxix. Psal. C. x. Psal. Cxxxii } The first Lesson. Esai. vij. God spake once againe to Achas. &c. vnto the ende.

The second lesson Tit. iii. The kyndnes and loue of our sauior. &c. vnto foolishe questions.

¶ Saint Stephyns day.

At Mattyns

¶ The second lesson Actes. vi. vii. Stephyn full of faith and power (vnto): and when. xl. yeres.

At the Communion.

Quid gloriaris in malitia, Psal. lij.

Why boastest thou thy selfe, thou tyraunt: that thou cast do mischief.

Where as the goodnes of God: endureth yet dayly.

Thy tongue imagineth wickednes: & with lies thou cuttest like a sharpe razor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that may do hurt: O thou false tongue.

Therfore shall God destroy the for euer, he shal take thee and plucke thee out of thy dwellyng: and roote the out of the land of the liuyng.

The righteous also shal see this, and feare: and shal laugh him to skorne.

Lo this is the mā that toke not God for his strēgth: but trusted vnto the multitude of his riches, & strēgthed him selfe in his wickednes.

As

As for me I am like a grene Olyue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

I wyll alwaye geue thankes vnto the for that thou hast done: and I wyl hope in thy name, for thy sainctes lyke it well.

Glory be to the father. &c. As it was in the. &c.

The Collect

GRaunt vs O lord to learne to loue oure enemies by the exãple of thy Marter sainct Stephin, who prayed to the for his persecutors: whiche lyuest and reignest. &c.

CThen shall folowe a Collect of the Natiuite.

The Epistle.

AND Steuẽ beyng full of the holy ghost looked vp stedfastly with his eyes into heauen, and sawe the glory of God, and Jesus standyng on the right hande of God, and said: beholde, I se the heauens open, and the sonne of man standing on the right hand of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all atonce, and cast hym out of the citye & stoned him. And the witnesses layde doune their clothes at a yong mannes fete Whose name was Saul. And they stoned Stephyn, callyng on and saiyng: lorde Jesus, receaue my spirite. And he kneled doune and cried with a loude voice: lord laye not this sinne to their charge. And whẽ he had thus spoken, he fell a slepe. Act. vij.

The Gospell.

BEhold, I send vnto you prophetes and Wyse mẽ, and Scribes, and some of theim ye shall kyll and crucyfye: and some of theim shall ye skourge in Mat. xxiij.

youre Synagoges and persecute theim from citie to cytye: that vpon you may come all the ryghteous bloud which hath bene shed vpō the yearth, from the bloud of righteous Abel vnto the bloud of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the altare. Uerely I saye vnto you, all these thinges shall come vpon this generacion. O Jerusalem, Jerusalem thou that kyllest the prophetes and stonest theim which are sent vnto the: howe often would I haue gathered thy chyldren together, euen as the henne gathereth her chickens vnder her winges, and ye would not: Behold, your house is left vnto you desolate. For I saie vnto you, ye shal not se me hence forth, tyll that ye saye: Blessed is he that commeth in the name of the lorde.

¶ The seconde lesson at Euensong.

Act. vii. ¶ And when. xl. yeres were expired, there apered vnto Moyses). vnto. Stephyn full of the holy ghost. &c.

¶ Saynct John Euangelystes daye.

At Matins.

The second lesson, Apoca. i. vnto the ende.

At the Communion.

In domino cō=fido. Psal. xi.



N the lord put I my trust: how saye ye thē to my soule, that she shoulde flye as a bird to the hyll.

For lo, the vngodly bend their bowe: & make ready their arowes within the quiuer, that they may preuely shote at theim whiche are true of harte.

For the foūdaciōs wylbe cast doune: and what hath the ryghteous done:

The

The lorde is in his holy temple: the Lordes seate is in heauen.

His eyes consyder the poore: and his eye liddes trieth the chyldren of men.

The lord alloweth the righteous: but the vngodly, and hym that delyteth in wickednes, doth his soule abhorre.

Upon the vngodly, he shall rayne snares, fyre and brimston, storme and tempest: this shalbe their portion to drinke.

For the righteous Lorde, loueth righteousnes: his countenaunce wyll beholde the thing that is iust.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, and is nów and euer shalbe: worlde without ende. Amen.

The Collect.



Mercyfull Lorde, we beseche the to cast thy bryght beames of lyght vpon thy churche, that it beyng lyghtened by the doctryne of thy blessed Apostle and Euangelyst Jhon, may attayne to thy euerlasting giftes: Through Jesus Christ our lorde.

The Epistle.



That whiche was from the beginning, which we haue hearde, whiche we haue sene wyth oure eyes, whiche we haue looked vpon, and oure handes haue handeled of the worde of lyfe. And the lyfe appered, and We haue sene and beare witnes, and shewe vnto you that eternall life whiche was with the father & appeared vnto vs. That whiche we haue sene and hearde, declare We vnto you, that ye also maye haue fellowshyp with vs, and that oure fe- i.Iohn.i.

lowshyp maye be with the father and his sonne Jesus christ. And this we write vnto you, that ye may reioyce, & that your ioye may be ful. And this is the tidinges which we haue hard of him and declare vnto you, that God is lyght, & in him is no darcknes at all. If we saye that we haue felowshyp with him and walke in darcknes, we lye & do not saye the truthe. But & if we walke in lyght euē as he is light, thē haue we felowshyp with him, and the bloud of Jesus Christe his sonne clenseth vs from all synne. If we saye we haue no synne, we deceyue our selues, & the truthe is not in vs. If we knowlege oure synnes, he is faythfull and iust to forgeue vs oure synnes, and to clense vs from all vnrighteousnes. If we say we haue not synned, we make him a lier, and his worde is not in vs.

The Gospell.

Iohn. xxi.



Jesus sayd vnto Peter, folow thou me. Peter turned about & saw the disciple whom Jesus loued folowing (which also leaned on his brest at Supper & said: lorde, which is he that betraieth the) when Peter therfore sawe him, he said to Jesus: lord what shall he here do? Jesus said vnto him: if I wyll haue him to tary tyll I come, what is that to the? Folowe thou me. Then went this saiyng abroad among the brethren, that that disciple shoulde not dye. Yet Jesus sayd not to him, he shall not dye: but yf I wyll that he tary tyll I come, what is that to the. The same disciple is he which testifyeth of these thinges and wrote these thinges: and we knowe that his testimonie is true. There were also many other thinges which Jesus dyd, the which if they should be written euery one, I suppose the world could not conteigne the bookes that shoulde be written.

At

¶ At Euensong.

The second lesson. Apoc. xxii. vnto the ende.

¶ The Innocentes day.

At Mattins.

¶ The fyrst lesson, Hiere. xxxi. vnto. Moreouer I hard Effraim.



O God, the heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones. Deus venerũt gentes. Psal. lxxix.

The dead bodies of thy seruaũtes haue they geuen to be meate vnto foules of the ayre: and the flesshe of thy sainctes vnto the beastes of the lande.

Their bloud haue they shed like water on euery side of Jerusalem: and there was no man to bury them.

We are become an open shame to oure enemyes: a very skorne and derysyon vnto them that are round about vs.

Lorde, howlonge wylt thou be angry: shall thy gelousye burne lyke fyre forever.

Powre out thine indignacion vpõ the heathen that haue not knowen the: and vpon thy kyngdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and layed wast his dwellyng place.

O remembre not oure olde synnes, but haue mercy vpon vs and that sone: for we are come to great myserye.

Helpe vs (O God) of oure saluacion, for the glory of thy name: O delyuer vs and be mercifull vnto oure synnes for thy names sake.

Wherfore do the heathen saye: Where is now their GOD.

O let the vengeaunce of thy seruauntes bloud that is shed: be openly shewed vpon the heathen in our sight.

O let the sorowfull sighthing of the prisoners come before the: according to the greatnesse of thy power preserue thou those that are appointed to die.

And as for the blasphemy (wherwith oure neyghbours haue blasphemed the:) reward thou theim O lorde seuen fold in to their bosome.

So we that be thy people and shepe of thy pasture shall geue thankes for euer: and wyll alwaye be shewyng forth thy prayse, from generacion to generacion.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

ALmighty God whose praise this daye, the yong innocentes thy witnesses hath confessed & shewed forth, not in speaking, but in dyeng: mortifie and kill all vices in vs, that in oure conuersacion, oure life may expresse thy fayth, whiche with our tongues we do confesse, through Jesus Christ oure lorde.

The Epistle.

Apoc. xiiij.

I Looked and lo, a lambe stode on the mount Sion, and with him an hundreth and .xliiij. thousand, hauyng his name and his fathers name writtē in their foreheades. And I heard a voice frō heauē, as the sound of many waters, & as the voice of a great thūder. And I harde the voyce of harpers harping with their harpes. And they song as it were a new song before the seate & before the .iiij. beastes & the elders, and no mā coulde learne the song but the. cxliiij. thousand, whiche were redemed from the yearth. These are they whiche were not defyled wyth women

women, for they are virgins. These folowe the lambe whether soeuer he goeth. These were redemed frō men beynge the fyrst frutes vnto God and to the lambe, and in their mouthes was founde no guyle: for they are without spot in the throne of God.

The Gospell.

THe Angel of the lord appeared to Joseph in a slepe, saiyng: aryse and take the childe and his mother and flye into Egypt, & be thou there tyll I bryng the worde. For it wyll come to passe, that Herode shall seke the chylde to destroye him. So when he awooke, he toke the chylde & his mother by night and departed into Egypt, and was there vnto the death of Herode, that it myght be fulfylled whiche was spoken of the lorde by the prophete saiyng: out of Egypt haue I called my sonne. Then Herode when he sawe that he was mocked of the wyse mē, he was exceeding wroth, and sent forth men of warre, and slewe all the chyldren that were in Bethleem and in all the coastes (as many as were .ii. yere old and vnder) accordyng to the tyme which he had diligently knowen out of the wyse men. Then was fulfylled that which was spoken by the prophet Jeremy, where as he sayd: In Rama was there a voyce hearde, lamentacion, wepyng and great mourning: Rachel wepyng for her chyldren and would not be conforted, because they were not. Mat ij.

¶ The Sonday after Christmas day.

I Wyll lyft vp myne eyes vnto the hilles: frō whence commeth my helpe. Leuaui oculos. Psal. Cxxi.
My helpe cōmeth euen from the lord: which hath made heauen and yearth.
He wyll not suffre thy foote to be moued: and he that kepeth the, wyll not slepe.

Behold

Beholde, he that kepeth Israell: shall neither slomber nor slepe.

The lorde him selfe is thy keper: the lorde is thy defence vpon thy ryght hande.

So that the Sonne shall not burne the by daye: neyther the Moone by nyght.

The lorde shall preserue the from all euell: ye, it is euen he that shall kepe thy soule.

The lorde shall preserue thy going out, and thy comming in: from this tyme forth for euermore.

Glory be to the father and to the sonne: and to the. &c.

As it was in the begynning is now and eue. &c

The Collect.

ALmyghtye God which hast geuen vs. &c. As vpō Christmas daye.

The Epistle.

Gal. iiij



ND I saye, that the heyre as longe (as he is a chylde) differeth not from a seruaūt, though he be lorde of all, but is vnder tutors and gouernours, vntyll the tyme that the father hath appoynted. Euen so we also, when we were chyldren were in bondage vnder the ordinaunces of the worlde. But when the tyme was full come, God sent his sonne made of a woman, and made bonde vnto the lawe, to redeme theim whiche were bonde vnto the lawe: that we through election myght receaue the inheritaunce that belongeth vnto the natural sonnes. Because ye are sonnes, God hath sent the spyryte of his sonne into our hartes, whiche cryeth Abba father. Wherfore nowe, thou art not a seruaunt, but a sonne: If thou be a sonne, thou art also an heyre of God thorough Christ.

The

The Gospell.



His is the booke of the generation of Jesu Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon of her that was the wyfe of Ury: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joathan: Joathan begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jeconias & his brethren about the time that they were caried away to Babylon. And after they were brought to Babilon: Jeconias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eliazar: Eliazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary: of whom was borne Jesus, euen he that is called Christe. And so all the generations from Abraham to Dauid are. xiiii. generacions. And from Dauid vnto the captiuite of Babilon are. xiiii. generacions. And from the captiuite of Babylon vnto Christ are. xiiii. generacions. Mat. i.

The birth of Jesus Christ was on this wise: when his mother Mary was maryed to Joseph (before they came to dwell together) she was founde with childe by the holy ghost. Then Joseph her husbande (because he

Was

was a righteous mā, and would not put her to shame) was minded preuely to departe from her. But while he thus thought, beholde the Angel of the lorde appeared vnto him in slepe saiyng: Joseph thou sonne of Dauid, feare not to take vnto ỹ Mary thy wife: for that which is conceaued in her, cōmeth of the holy ghost. She shall bring forth a sonne, and thou shalt cal his name Jesus: for he shall saue his people from their synnes.

All this was done, that it might be fulfylled whiche was spoken of the lorde by the prophet, saiyng: Behold a mayde shalbe with chylde, and shall bryng forth a sonne, and they shall call his name Emanuel, Whiche if a man interprete, is almuche to saye as God with vs. And Joseph assone as he awoke out of slepe, dyd as the Angell of the lorde had bidden hym, and he tooke his wyfe vnto him and knewe her not, tyll she had brought forth her fyrst begotten sonne & called his name Jesus.

¶ The Circumcision of Christ.

At Mattyns.

The fyrst lesson Gene. xvij. vnto the ende.

The seconde lesson. Rom. ij. vnto the ende.

At the Communion.

Letatus sum. Psal. Cxxij.



I Was glad, when they sayd vnto me: we wyl go into the house of the lorde.

Our fete shall stande in thy gates: O Jerusalem.

Jerusalem is buylded as a citye: that is at vnitye in it selfe.

For thether the trybes go vp, euen the trybes of the lorde to testifye vnto Israell, to geue thankes vnto the name of the lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray

O praye for the peace of Jerusalem: they shall prospere that loue the.

Peace be within thy walles: & plenteousnes within thy places.

For my brethren and cõpanions sakes: I wisshe the prosperitee.

Yea because of the house of the lorde oure God: I will seke to do the good.

Glory be to the father. &c. As it was in the. &c.

The Collect.



Almyghtye God whiche madest thy blessed sonne to be circumcysed and obedyent to the lawe for man: graunt vs the true circumcisiõ of thy spirite, that oure hartes and all oure membres beyng mortefyed from all wordly and carnall lustes, maye in all thynges obeye thy blessed will, thorough the same thy sonne Jesus Christ oure Lorde.

The Epistle.



Blessed is that mã to whom the lord will not impute sinne. Came this blessednes thẽ vpõ the vncircũcision, or vpõ the circũcisiõ also: for we saye that fayth was reconed to Abrahã for righteousnes. How was it then reconed: when he was in the vncircumcision, or when he was in the circumcision: not in tyme of circumcision: but when he was yet vncircumcised. And he receaued the signe of circumcysyon as a seale of the righteousnes of faythe, whiche he had yet beyng vncircumcised: that he should be the father of all theim that beleue, though they be not circumcised, that righteousnes might be imputed to thẽ also: and that he might be the father of circumcision, not vnto theim only whiche came of the circumcised, but vnto theim also that walke in the steppes of Roma. iiij.

the fayth that was in oure father Abraham before the time of circũcisiõ. For the promises (that he should be ꝑ heyre of the world) happened not to Abraham or to his seede through the lawe, but through the ryghteousnes of faith. For yf they whiche are of the lawe be heyres, then is faith but vayne, and the promes of none effect.

The Gospel.

Luc. ij. AND it fortuned, assone as the Angels were gone awaye from the shepardes into heauē, they sayd one to another: let vs go now euen vnto Bethlecm, & se this thing that we here saye is happened, whiche the lorde hathe shewed vnto vs. And they came with hast & found Mary & Joseph & the Babe layed in a maunger. And when they had sene yt, they publisshed abroade the saiyng whiche was tolde thē of the childe. And all they that heard yt wōdered at thole thinges whiche was tolde them of the shepardes: But Mary kept al thole saiynges, & pōdred theim in her hart. And the shepardes returned prayling and laudyng God for all the thinges that they had heard & sene euen as it was tolde vnto theim. And when the eyght day was come that the child should be circumcised, his name was called Jesus whiche was named of the Angel before he was conceyued in the wombe.

At Euensong.

The fyrst lesson, deute. x. And now Israell. vnto thende

The second lesson Colloss. ij. vnto the ende.

¶ The Epiphany.

At Matens.

The fyrst lesson, Esay. lx. vnto the ende.

The. ij. lesson, Luke. iij. And it fortuned, vnto the ende.

At

O Sing vnto the lorde a newe song: sing vnto the lorde all the whole yearth. Psal.lxxxxvi

Syng vnto the Lord, & prayse his name: be tellyng of his saluacion from daye to daye.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lorde is great & cannot worthely be praysed: he is more to be feared then all Goddes.

As for all the Goddes of the heathē, they be but ydoles: but it is the lorde that made the heauens.

Glory and worshyp are before hym: powre & honour are in his sanctuary.

Ascribe vnto the lorde (O ye kinredes of the people:) ascribe vnto the lord, worshyp and power.

Ascribe vnto the lord, the honour due vnto his name bryng presentes and come into his courtes.

O worshyp the lorde in the beautye of holines: let the whole earth stand in awe of him.

Tell it out among the heathen, that the lord is king: and that it is he whiche hathe made the round worlde so fast that it cannot be moued, and how that he shall iudge the people ryghteously.

Let the heauēs reioyce, and let the yearth be glad: let the sea make a noyes and all that therin is.

Let the felde be ioyfull and all that is in it: then shal all the trees of the wood reioyse before the lorde.

For he commeth, for he commeth to iudge the yearth: and with righteoulnes to iudge the worlde, & the people with is truthe.

Glory be to the father and to the sonne: and to the. &c.

As it was in the beguming, is now and euer. &c.

The Collect.

O God which by the leading of a starre dyddest manifest thy onlye begotten sonne to the Gentyles: Mercyfully graunt that we whiche knowe the now by faith may after this lyfe haue the fruycion of thy glo-

rious Godhead through Christ oure lorde.

The Epistle.

Ephe.iij. FOr this cause I Paule am a prisoner of Jesus Christ for you he athē: if ye haue hard of ỹ ministraciō of the grace of God which is geuē me to you ward. For by reuelaciō shewed he the mistert vnto me, as I wrote afore in fewe wordes, wherby when ye reade, ye may vnderstād my knowlege in the mistery of Christ: Whiche mistery in tymes passed was not opened vnto the sōnes of mē as it is now declared vnto his holy apostles & prophetes by the spirite, that the Gentiles should be inheritors also, and of the same body, & partakers of his promes of christ by the meanes of the gospel wherof I am made a minister, accordyng to the gyft of the grace of god whiche is geuē vnto me after the workyng of his powre. Unto me the least al sainctes is this grace geuē, that I should preach amōg the gentyles the vnsercheable riches of christ, & to make all mē see what the felowship of the mistery is, which frō the beginnig of the world hath been hid in god which made althinges through Jesus Christ, to thintēt, that now vnto the rulers & powers in heauenly thinges might be knowē by the congregacion, the manifolde wisedome of God, accordyng to the eternal purpose which he wrought in christ Jesu our lord, by whome we haue boldenes & entraunce with the confidēce which is by the faith of him.

The Gospel.

Mat.ij. WHen Jesus was borne in Bethleem a citie of Jury in the time of Herode the king: Behold there came wise men from the East to Jerusalem saiyng, wher is he that is borne king of Jewes? For we haue sene his starre in the East and are come to worshyppe him. When Herode the kyng had harde these thynges, he was troubled and all the citie of Jerusalem with hym. And When he had gathered all the chiefe prestes and scribes of the people together

together, he demaunded of them where Christe should be borne: And they sayd vnto him: at Bethleem in Iuri. For thus it is writtē by the prophet: And thou Bethleē in the lād of Jury art not the least amōg the princes of Juda, for out of the there shal come vnto me the capitain that shal gouerne my people Israel. Then Herode (whē he had preuely called the wyse mē) he inquired of thē diligētly What tyme the starre apered, & he bad them go to Bethlē & sayd go your way thether & search diligently for the chyld, And when ye haue foūd him, bring me worde agayn, that I may come & worship him also.

When they had harde the kyng, they departed, & lo, the starre which they sawe in the East, went before thē tyl it came & stoode ouer the place where the child was.

When they sawe the starre, they were exceding glad & went into the house, & found the chylde with Mary his mother, and fel doune flat & worshipped him, & opened their treasures & offered vnto him gyftes: Gold, Frankynsence & Myrre. And after they were warned of God in slepe (that they should not go agayn to Herode) they returned into their awne countrey a nother waye.

At Euensong.

The fyrst lesson. Esay. xlix. vnto the ende.

The. ii. lesson Jhon. ii. After this he went doune to Capernaum. vnto the ende.

The first Sonday after the Epiphany.

Vsquequo domine. Psal. xiij

HOw lōg wil thou forget me O lord, for euer: how long wilt thou hyde thy face from me.

How long shal I seke cōsayl in my soule, & be so vexed in my hart: how long shal mine enemyes tryumph ouer me.

Consider and heare me o lord my God: lighten mine eyes that I slepe not in deathe.

Least myne enemy saye, I haue preuayled agaynst him, for if I be cast doune, they that trouble me will reioyce at it.

But my truſt is in thy mercy: & my harte is ioyfull in thy ſaluacion.

I will ſing of the lord becauſe he hathe dealt ſo louingly with me: (ye I will prayſe the name of the lorde the moſt highe ſt)

Glory be to the father. &c. As it was in the

The Collect.

LOrde we beſeche the, mercyfully to receaue the prayers of thy people whiche call vpon the, and graunt that they maye bothe perceaue & knowe what thinges they ought to do, & alſo haue grace and powre faithfully to fulfill theſame.

The Epiſtle.

Rom. xij. IBeſeche you therfore brethren by the mercyfulnes of God, that ye make youre bodyes a quick ſacrifice, holy & acceptable vnto God, whiche is youre reſonable ſeruyng of God, & faſſion not youre ſelues lyke vnto this worlde: but be ye chaũged in youre ſhape by the renuyng of youre minde that ye may proue what thing that good & acceptable & perfect wil of God is. For I ſay through the grace that vnto me geuen is, to euery mã among you, that no man ſtand high in his awne conceyte, more then it becõmeth him to eſteme of him ſelfe, but ſo iudge of him ſelfe, ỹ he be gentle & ſobre, according as God hathe dealt to euery mã ỹ meaſure of fayth: for as we haue many mẽbres in one body & al mẽbres haue not one office: ſo we being many are one body in Chriſt & euery mã among youre ſelues one anothers membres.

The Goſpell.

Luce. ij. THe father & mother of Jeſus went to Hieruſalem after the cuſtom of the feaſt daye. And whẽ they had fulfilled ỹ daies: as they returned home, the childe Jeſus abode ſtill in hieruſalẽ, & his father and mother knewe not of it: but they ſuppoſing him to haue bene in the cõpany, came a daies

Journey

Journey, & sought him amõg their kynsfolk & acquaintaunce. And When they found him not, they went back agayn to Jerusalem and sought hym. And it fortuned that after. iii. dayes, they foũd him in the temple sitting in the middest of the doctors, hearing theim and posing theim. And al that heard him were astonyed at his vnderstanding and answers.

And when they sawe him, they merueyled, & his mother sayd vnto hym: Sonne, why hast thou thus dealt with vs? Beholde thy father and I haue sought the, sorowing. And he sayd vnto thẽ: how happened it that ye sought me? wist ye not that I must go about my fathers busynes? And they vnderstood not that saiyng whiche he spake vnto thẽ. And he wẽt doune With them & came to Nazareth, & was obedyẽt vnto them: but his mother kept al these saiynges together in her harte. And Jesus prospered in wysdõ & age, & in fauour With God and mẽ

The second Sonday.

THe foole hath sayd in his hart: there is no God They are corrupt & become abhominable in their doynges: there is not one that doth good (no not one) Dixit insipiens. Psal. xiiij.

The lorde loketh doune from heauẽ vpon the childrẽ of men: to se if there were any that would vnderstand and seke after God.

But they are al gone out of ỹ way, they are al together become abõinable, ther is none ỹ doth good (no not one)

Their throte is an open sepulchre: wyth their tongues they haue deceaued, the poyson of Aspes is vnder their lippes.

Their mouth is full of cursyng and bitternes: their fete are swyft to shed bloud.

Destruction and vnhappynes is in their wayes: and the waye of peace haue they not knowẽ, there is no feare of God before their eyes.

Haue they no knowlege that they are al such workers

of mischief, eatyng vp my people as it were breade.

And cal not vpon the lorde: there were they brought in great feare (euen where no feare was) for God is in the generacion of the righteous.

As for you, ye haue made a mock at the cõsayl of ỹ poore: because he putteth his trust in the Lorde.

Who shal geue saluacio vnto Israel out of Sio: whẽ the lorde turneth the captiuite of his people, then shall Jacob reioyce & Israell be glad.

Glory be to the father and to the sonne: and to the. &c

As it was in the beginning, is now and euer. &c.

The Collect.

ALmighty and euerlastyng God, which doest gouerne all thinges in heuen & yearth, mercyfully heare the supplicacions of thy people, & graunt vs thy peace all the dayes of oure lyfe.

The Epistle.

Roma. xij



Seyng that we haue dyuerse gyftes accordyng to the grace that is geuen vnto vs: if a mã haue the gift of prophesy, let him haue it, that it be agreyng to the fayth. Let him that hathe an office wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, geue attẽdaunce to his exhortacio. If any mã geue, let him do yt with singlenes. Let him that ruleth, do it with diligẽce. If any mã shew mercy let him do it with cherefulnes. Let loue be without dissimulacio. Hate ỹ whiche is euel, & cleaue vnto ỹ whiche is good. Be kinde one to another with brotherly loue. In geuing honour go one before another. Be not slothful in ỹ busynes whiche ye haue in hãd. Be feruẽt in spirite. Apply youre selues to the time. Reioyce in hope: be pacient in tribulacio. Cõtynue in prayer: destribute vnto ỹ necessitee of the sainctes. Be ready to harbour. Blesse them whiche persecute you: blesse I say & curse not. Be mery

mery with theim that are mery: wepe with theim that wepe: be of lyke affection one towardes another. Be not hye mynded, but make youre selues equal to theim of the lower sorte.

The Gospel.

AND the third day was there a mariage in Cana a citie of Galile, and the mother of Jesus was there. And Jesus was called (& his disciples) vnto the mariage. And when the wyne fayled, the mother of Jesus sayd vnto him, they haue no wyne. Jesus sayd vnto her: Woman, what haue I to do with the, myne houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, do yt. And ther were standing there. vi. Waterpottes of stone after the maner of purifyeng of the Jues, conteyning. ij. or. iij. fyrkyns a peece. Iohn. ij.

Jesus sayd vnto them: fyll the water pottes with water. And they fylled them vp to the brimme. And he said vnto thē, draw out now, & beare vnto the Gouernour of the feast: And they bare it. When the ruler of the feast had tasted the water turned in to wyne, & knewe not whence it was (but the ministers whiche drewe the water knewe) he called the bridegrom & said vnto him: Euery mā at the beginning doth set forth good wyne, and when men be dronk, then that whiche is worse, but thou hast kept the good wyne, vntyl now. This begynning of miracles did Jesus in Cana of Galile, & shewed his glory, and his disciples beleued on him.

The third Sonday.

LORDE who shall dwel in thy tabernacle: who shal rest vpon thy holy hill. Domine quis habitabit. Psal. xv.

Euen he that leadeth an vncorrupt lyfe and doth the thing whiche is right: and speaketh the truthe from his harte.

He that hath vsed no deceite in his tōge: nor done euell to his neyghbour, & hath not slaūdered his neyghbors.

He

He that setteth not by hym selfe, but is lowely in his awne eyes: & maketh muche of them that feare the lord.

He that sweareth vnto his neighbour and disappoynteth him not: though it were to his awne hinderaunce.

He that hath not geuē his money vnto vsury: nor taken reward agaynst the innocent.

Who so doth these thinges: shall neuer fall.

Glory be to the father & to the sonne, and to. &c.

As it was in the beginning. &c.

The Collect.

ALmighty & euerlastyng God, mercyfully looke vpon oure infirmities, and in al our daungiers and necessities, stretche forth thy right hand to help & defend vs through Christ oure lorde.

The Epistle.

Roma. xij.

BE not wyse in your owne opinions. Recōpēce to no mā euel for euel. Prouyde afore hand thinges honest, not only before God, but also in the sight of all men. If it be possible (as muche as is in you) lyue peaceably with all mē. Derely beloued, auēge not your selues, but rather geue place vnto wrath. For it is Written: vengeaunce is myne, I wil reward sayth the lord. Therfore, if thyne enemy hunger, fede hym, yf he thirst geue him drinke. For in so doing, thou shalt heape coales of fire on his hed. Be not ouercome of euel, but ouercome euell with goodnes.

The Gospell.

Mat. viij.

WHen he was come doune frō the mountayn, muche people folowed hym. And beholde, there came a Leper and worshypped hym, sayyng: Master, yf thou wilt thou cāst make me cleane. And Jesus put forth his hād & touched him, sayyng, I wil, be thou cleane, & immediatly his Leprosy was cleansed. And Jesus sayd vnto hym, tell no man,

but

vnto go & shew thy selfe to the priest, & offre the gift (that Moyses cõmaũded to be offred) for a witnes vnto thẽ.

And when Jesus was entred into Caparnaũ, there came vnto him a Centurion and besought him saiyng: Master, my seruaunt lyeth at home syck of the palsey, & is greuously payned. And Jesus said, when I come vnto him I wil heale him. The Centurion answered & sayd: Sir I am not worthy that thou shouldest come vnder my rooffe, but speake the worde only, and my seruaunt shalbe healed. For I also am a mã subiect to the auctoritee of another, & haue souldiours vnder me, & I saye to this man go, and he goeth, & to another man, come and he commeth, & to my seruaunt do this, and he doth it. When Jesus heard these wordes, he mernailed and said to theim that folowed hym: verely I say vnto you, I haue not found so great fayth in Jsrael. I saye vnto you, that many shall come from the East & West & shal rest with Abrahã, & Jsaac & Jacob in the kyngdom of heauen: but the childrẽ of the kyngdõ shalbe cast out into vtter darcknes, there shalbe wepyng & gnashyng of teethe. And Jesus sayd vnto the Centurion, Go thy waye, & as thou beleuest, so be it vnto the: and his seruaunt was healed in the selfe same houre.

¶ The. iiij. Sonday.

Why do the heathẽ so furiously rage together: why do the people imagyn a vayne thyng. *Quare fremuerunt gentes. Psal ij.*

The kynges of the yearth stãd vp, and the rulers take counsail togethyer: against the lord and agaynst his annoynted.

Let vs breake their bondes a sonder: and cast awaye their coardes from vs.

He that dwelleth in heauen, shal laugh thẽ to skorne: the lord shall haue theim in derision.

Then shal he speake vnto them in his wrath: & vexe theim in his sore displeasure.

Yet

Yet haue I set my kyng vpon my holy hill of Sion.

I will preache the lawe, wherof the lord hathe said vnto me: thou art my sõne, this day haue I begottẽ the.

Desire of me, and I shal geue the the heathen for thine inheritaũce: and the vttermost partes of the yearth for thy possession.

Thou shalt bruse theim with a rod of yron: & breake theim in peces lyke a potters vessel.

Be wise now therfore o ye kynges: be learned ye that are iudges of the yearth.

Serue the lord in feare: and reioyce (vnto him) with reuerence.

Kysse the sonne least he be angry, & so ye perishe frõ the ryght waye: yf his wrath be kyndled (ye but a lytle) blessed are all they that put their trust in hym.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: World without ende. Amen.

The Collect.

GOd whiche knowest vs to be set in the middest of so many & great daũgers, that for mãnes frailnes we cãnot alwayes stãd vpright ly: Graũt to vs the health of body and soule that all those thinges whiche we suffre for sinne, by thy helpe we maye wel passe and ouercome: through Christ oure Lorde.

The Epistle.

Roma. xiij.

LEt euery soule submit him selfe vnto the auctorite of the higher powers: for there is no power but of God. The powers that be, are ordeined of god. Whosoeuer therfore resisteth power, resisteth the ordinaunce of God: But they that resist, shall receaue to them selfes damnacion.

For

For rulers are not feareful to them that do good, but to them that do euil. Wilt thou be wythout feare of the power: do well then, & so shalt thou be praysed of the same: for he is the minister of God for thy Wealth. But and yf thou do that which is euil, then feare, for he beareth not the sWorde for naught: for he is the minister of God to take vengeaunce on theim that doth euil. Wherfore, ye must nedes obey, not onely for feare of vengeaunce, but also because of conscience: and euen for this cause paye ye tribute, for they are Goddes ministers seruing for the same purpose. Geue to euery man therfore his duetie, tribute to whom tribute belongeth: custome to Whom custome is due: feare to whom feare belongeth: honor to whom honor pertayneth.

The Gospell.

AND when he entered into a ship: his disciples followed him. And behold, there arose a great tẽpest in the sea, insomuche that the shyp was couered with waues, but he was a slepe. And his disciples came to him and awoke him saiyng: Master saue vs, we perishe. And he sayd vnto theim: why are ye feareful, O ye of litle faith? Then he arose, and rebuked the wyndes & the sea, and there followed a great calme. But the men marualled saiyng: what maner of man is this, that both Wyndes and sea obey him? And when he was come to the other syde into the coũtrey of the Gergesites, there met him ii. possessed of deuils which came out of the graues, and Wer out of measure fierce, so that no man might go by that Way: And beholde thei cryed out saiyng: O Jesu, thou sonne of God, What haue we to do With thee, art thou come hether to torment vs before the tyme? And there Was a good Way of from them a heerde of Swine fedyng. So the deuils besought him saiyng: If thou cast vs out, suffre vs to goo into the heerde of Swine. And he said vnto thẽ: go your Wayes. Mat.viij.

Then went they out and departed into the herde of swyne. And behold, the whole heerd of swyne was caryed hedlyng into the sea, and perished in the waters. Then they that kept them fled, and went their Wayes into the citie and tolde euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to mete Jesus: & When they sawe him, they besought hym that he Would depart out of their coastes.

¶ The. v. Sonday.

Exaudeat te deus. psal. xx.



The Lorde heare the in the day of trouble: the name of the god of Jacob defende the.

Sende thee helpe from the Sãctuary: and strength the out of Syon.

Remembre all thy offeryuges: and accept thy brent sacrifice.

Graunt the thy heartes desyre: and fulfyll all thy mynde.

We wyll reioyce in thy saluacion, and triumph in the name of the Lorde oure god: the Lorde performe all thy petycions.

Nowe knowe I that the Lorde helpeth his annoynted, and wil heare him from his holy heauen: euen With the wholsome strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we will remembre the name of our lorde God.

They are brought doune and fallen: but we are ryse and stand vpright,

Saue Lorde, and heare vs O kyng of heauen: When we call vpon the.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginnyng, is nowe and euer shalbe: Worlde Without ende. Amen.

The

The Collect.

LOrde we beseche the to kepe thy Churche & housholde continually in thy true religion, that they whiche do leane only vpon hope of thy heauenly grace, may euermore be defended by thy myghtye power, thorough Christ our Lorde.

The Epistle.

PUt vpon you as the electe of god, tendre mercy, kyndnes, humblenes of mynde, mekenes, long suffering, forbearing one another, & forgeuing one another, if any mā haue a querel against another: as Christ forgaue you, euen so do ye. Aboue al these thinges, put on loue, whiche is the bond of perfectnes. And the peace of God rule your hartes: to the whiche peace ye are called in one body: And see that ye be thankefull. Let the worde of Christ dwell in you plenteously, with all wisedome. Teache and exhort youre awne selues in Psalmes and hymnes and spirituall songes, singyng with grace in your hartes to the lorde. And whatsoeuer ye do, in woorde or deede, do all in the name of the Lorde Jesu, geuyng thankes to God the father by him. Colloss.iij.

The Gospel.

THe kyngdom of heauen is like vnto a mā whiche sowed good seede in his felde: but while mē slept, his enemy came and sowed tares among the wheat, and went his wai. But when the blade was sprong vp and had brought furth fruite, then appeared the tares also. So the seruauntes of the housholde came and sayed vnto him: Sir, diddest not thou sowe good seede in thy felde: from whence then hath it tares: He sayd vnto them: the enuious man hath done this. The seruauntes sayed vnto him: wilt thou then that we go and wede them vp: But he sayd naye, least while ye ga- Mat.xiij.

ther vp the tares, ye plucke also the wheat with them: let both growe together vntil the harueſt: and in tyme of harueſt, I will ſay to the reapers, gather ye firſt the tares and bynd thē together in ſheues to bee brent: but gather the wheat into my barne.

¶ The vi. ſonday (if there be ſo many) ſhall haue the ſame Pſalme, Collect, Epiſtle, and Goſpell that was vpon the v.

The ſonday, called Septuageſima.

Dominus regit Pſal. xxiij

THe Lord is my ſhepard: therfore can I lacke nothyng.

He ſhal feede me in a grene paſture: & leade me furth beſide the water of comfort.

He ſhall conuert my ſoule: and bryng me furth in the pathes of righteouſnes, for his names ſake.

Yea, though I walke thorough the valey of the ſhadow of death: I wil feare no euil, for thou art with me, thy rod and thy ſtaffe comfort me.

Thou ſhalte prepare a table before me againſt theim that trouble me: thou haſt annoynted my head with oyle, and my cuppe ſhalbe full.

But thy louyng kyndnes and mercy ſhal folowe me all the dayes of my life: and I will dwell in the houſe of the Lorde for euer.

Glory bee to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginnyng, is now and euer ſhalbe: worlde without end. Amen.

The Collect.

O Lord, we beſeche the fauorably to heare the prai-ers of thy people, that we whiche are iuſtly puniſhed for our offēces, may be mercyfully deliuered by thy goodnes for the glory of thy name, thorough Jeſu Chriſt our ſauior who lyueth and reigneth. &c.

The

The Epistle.

PErceiue ye not, howe that they which runne in a course, runne al, but one receiueth the reward. So rũne that ye may obtaine: Euery man that proueth masteries, abstayneth frõ al thynges. And they do it to obtain a croune that shall perishe, but we obtaine an euerlastyng croune. I therfore so runne, not as at an vncertain thing. So fight I, not as one that beateth the ayre: but I tame my bodye and bring it into subiection, least by any meanes it come to passe, that when I haue preached to other, I my self shoulde be a cast away. i. Cor ix.

The Gospel.

THe kyngdome of heauen is like vnto a man that is an housholder, whiche went out earely in the mornyng to hyre labourers into his vyneyarde. Mat. xx.
And When the agrement was made With the labourers for a peny a day, he sẽt them into the vineyarde. And he went out about the third houre and saw other stãding idle in the market place, and sayd vnto thẽ: Go ye also into the vyneyarde, & whatsoeuer is right, I will geue you. And thei Went their Way. Againe he went out about the vi. and ix. houre and did likewise. And about the xi. houre he Went out and found other standyng idle and sayd vnto them: Why stand ye here all the day idle? They said vnto him, because no man hath hyred vs. He sayeth vnto theim: Go ye also into the vineyarde, and whatsoeuer is right that shall ye receiue.

So, When euen was come, the lorde of the vyneyarde sayd vnto his Stewarde: call the labourers & geue theim their hyre, begynnyng at the last vntill the first. And when thei did come that came about the xi. houre, they receiued euery man a penny: But when the first came also, they supposed thei should haue receiued more, and

they likewise receiued euery man a penny. And when thei had receiued it, they murmured against the good man of the house, saiyng: these last haue wrought but one houre & thou hast made them equal with vs which haue borne the burthen and heate of the day. But he answered vnto one of them and sayd: Frende I do the no wrong, diddest thou not agree with me for a peny: Take that thyne is, and go thy way: I will geue vnto this last, euen as vnto the. Is it not lauful for me to do as me lusteth with myne awne goodes: Is thine eye euil because I am good: So the last shalbe first, & the first shalbe last: For many be called and fewe be chosen.

The sonday called Sexagesima.

Dñi est terra. Ps. l, xxiiij

THe yearth is the lordes, and al that therin is: the compasse of the World, and they that dwell therin.

For he hath founded it vpon the seas: and prepared it vpon the fluddes.

Who shall ascende into the hyll of the Lord: or who shall rise vp in his holy place.

Euen he that hath cleane handes and a pure harte: and that hath not lift vp his mynde vnto vanitie, nor sworne to deceiue his neighbour.

He shall receiue the blessyng from the Lorde: & righteousnes from the God of his saluacion.

This is the generacion of them that seeke him: euen of them that seke thy face, O Jacob.

Lyft vp your heades, O ye gates: and be ye lift vp ye euerlastyng doores, and the kyng of glory shal come in.

Who is the kyng of glory: it is the Lord, strong and mightie, euen the Lorde mightie in battayle.

Lyft vp your heades (O ye gates): & be ye lift vp ye euerlastyng doores, and the kyng of glory shal come in.

Who is this kyng of glory: euen the Lord of hostes,

he

he is the kyng of glory.
Glory be to the father, and to the sonne. &c.
As it was in the begynnyng. &c. Amen.

The Collect.

LOrd God, Whiche seest that We put not our trust in any thyng that we do: mercifully graunt that by thy power we may be defended against al aduersitie thorough Jesus Christ our Lorde.

The Epistle.

YE suffre fooles gladly, seyng your selues are wise. For ye suffre if a man bryng you in bondage: if a man deuoure: if a man take: if a mā exalte himself: if a man smite you on the face I speake as concernyng rebuke, as though we had ben weake in this behalfe. Howbeit, wherinsoeuer any mā dare be bolde (I speake folishely) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites: euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake as a foole) I am more, in labours more aboundant: In stripes aboue measure: In prison more plenteously: In death ofte: Of the Jewes fiue times receiued I xl. stripes saue one: Thrise was I beaten with roddes: I was once stoned. I suffered thrise shipwrake. Night & day haue I been in the depe sea. In iorneying often: in parels of waters: in parels of robbers: in ieopardies of myne awne nacion: in ieopardies among the heathen: in parels in the citie: in parels in Wildrenes: in parels in the sea: in parels among false brethren: in labor and trauaile: in Watching often: in hungre in thirst: in faltynges often: in colde and in nakednes: beside the thinges whiche outwardly happen vnto me. I am combred daily, & care for all congregacions. Who is weake, and I am not weake? who is offended, and I burne not?

ii. Cor. xi.

It

If I must nedes boast, I will boast of the thinges that concerne mine infirmities. The God and father of our lorde Jesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospel.

Luc. viij.

When muche people wer gathered together, and were come to him out of al cities, he spake by a similitude. The sower wēt out to sow his sede: and as he sowed, some fell by the way side, and it was troden doune, and the foules of the ayre deuoured it vp. And some fel on stones and assone as it was sprong vp, it withered awaye, because it lacked moystnes. And some fell among thornes and the thornes sprang vp with it and choked it. And some fel on good ground, and sprang vp & bare fruite an hundreth folde. And as he sayd these thinges, he cried: he that hath eares to heare let him heare. And his disciples asked him saiyng: what maner of similitude is this? And he sayd: vnto you it is geuen to know the kyngdome of god, but to other by parables, that whē thei see, thei should not see, and when they heare, they should not vnderstande: The parable is this: The seede is the woorde of God: those that are beside the way, are they that heare: then cōmeth the deuil and taketh the worde out of their hartes, least they should beleue and be saued. Thei on the stones, are they whiche when they heare, receiue the woorde with ioye, and these hane no rotes: whiche for a while beleue, and in tyme of temptacion go away. And that whiche fell among thornes are they whiche when they haue harde, go furth, and are choked with cares & riches, and voluptedous liuyng, & bryng furth no fruite. That whiche fell in the good grounde are they whiche with a pure and good harte heare the woorde and kepe it, and bryng furth fruite thorough pacience.

The

The sonday called Quinquagesima.

BE thou my iudge, O lorde for I haue walked innocētly: my trust hath been also in the lord, therfore shall I not fall. Iudica me Dñe psal.xxvi.

Examyne me, O Lorde, and proue me: trye out my raynes and my harte.

For thy louyng kyndnes is before myne eyes: and I will walke in thy trueth.

I haue not dwelt with vaine persons: neither wil I haue felowshyp with the deceiptfull.

I haue hated the congregacion of the wicked: & will not sit among the vngodly.

I will washe my handes in innocency O lorde: and so will I go to thyne alter.

That I may shewe the voice of thankesgeuyng: and tell of all thy wonderous workes.

Lorde I haue loued the habitacion of thy house: and the place where thyne honor dwelleth.

O shut not vp my soule with the sinners: nor my life with the bloudthursty.

In whose handes is wickednes: and their right handes is full of giftes.

But as for me I wil walke innocently: O lorde deliuer me, and be mercyfull vnto me.

My foote standeth right: I will prayse the Lorde in the congregacions.

Glory be to the father. &c. As it was in the. &c.

The Collect.

O Lord which doest teache vs, that al our doynges without charitie are nothyng woorth, send thy holy ghost, and powre into our hartes that moste excellent gift of charitie, the very bond of peace and all vertues, without the whiche whosoeuer liueth is compted dead before thee: Graunt this for thy only sonne Iesus Christes sake.

The

The Epistle.

i. Cor. xiij.



Though I speake with the toungues of men & of Angelles, and haue no loue, I am euen as soundyng brasse: or as a tynklyng Cimball. And though I could prophecie & vnderstand all secretes, and all knowlege: ye, if I haue all faith, so that I could moue mountaynes out of ther places, and yet haue no loue, I am nothyng. And though I bestow al my goodes to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothyng. Loue suffereth long and is curteous, loue enuieth not, loue doth not frowardly, swelleth not dealeth not dishonestly, seeketh not her awne, is not prouoked to angre, thinketh none euil, reioyseth not in iniquitie: But reioyseth in the truth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth al thinges. Though that propheslyng faile, either tongues ceasse, & knowlege banishe away, yet loue falleth neuer away. For our knowlege is vnperfite: But whē that whiche is perfect is come, then that whiche is vnperfect shalbe done away. When I was a childe I spake as a childe: I vnderstode as a childe: I imagined as a childe: But assone as I was a man, I put awaye childishnes. Now we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly, but then shall I knowe euen as I am knowen. Nowe abideth faith, hope and loue: euen these thre: but the chief of these is loue.

The Gospell.

Luc. xviij.

Iesus tooke vnto him the xii. and sayed vnto thē: Behold We go vp to Ierusalē, and all shalbe fulfylled that are Written by the Prophetes, of the sonne of mā. For he shalbe deliuered vnto the gētiles, & shalbe mocked and dispitefully intreated & spitted on. And when thei haue skourged him, thei will put him to death, & the third day he shall ryse agayne. And thei

vnderstode

to death, and the third day he shal ryse again. And they vnderstode none of these thinges. And this saiyng was hyd from theim, so that they perceyued not the thinges Whiche were spoken. And yt came to passe, that as he was come nigh to Hierico, a certain blynde man sate by the hye way side, begging. And When he heard the people passe by, he asked What it meant. And they sayd vnto him, that Jesus of Nazareth passed by. And he cried saiyng: Jesu thou sonne of Dauid, haue mercy on me. And they Whiche went before, rebuked hym, that he should hold his peace. But he cryed so muche the more: thou sonne of Dauid haue mercy on me. And Jesus stoode styll, and commaunded him to be brought vnto him. And When he was come nere, he asked him saiyng: what wilt thou that I do vnto the? And he sayd: Lord, that I may receyue my sycht. And Jesus sayd vnto him, receyue thy sight, thy fayth hath saued thee. And immediatly, he receyued his sight, and folowed hym, prayseyng God. And al the people Whē they saw it, gaue prayse vnto God.

¶ The fyrst day of Lent, commonly called Ashewendesday.



Lorde, rebuke me not in thyne indignacion: neither chasten me in thi displeasure. Domine ne Psal.v.i

Haue mercy vpon me O Lorde: for I am weake, O lord heale me, my bones are vexed.

My soule also is sore troubled: but Lorde howe long wilt thou punishe me.

Turne the O Lorde, and deliuer mi soule: Oh saue me for thy mercies sake.

For in death no man remembreth thee: and Who wil geue the thankes in the pyt.

I am wery of my gronyng, euery night washe I my bed: and Water my couche With teares.

My beautye is gone for very trouble: & worne away because of all myne enemyes.

Awaye

Away fro me all ye that worke vanitie: for the lorde hath hearde the voyce of my wepyng

The Lorde hath heard my petition: the Lorde will receyue my praier.

All myne enemies shalbe cõfounded and sore vexed: they shalbe turned back and put to shame sodainly.

Glory be to the father and to the sonne & to the. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie and euerlastyng God, whiche hatest nothyng that thou hast made, and doest forgeue the synnes of all them that be penitent: Create & make in vs newe & contrite heartes, that we worthely lamentyng oure synnes, and knowlegyng oure wretchednes, may obtayne of the, the God of all mercy, perfect remission and forgeuenes, thorough Jesus Christ.

The Epistle.

to. lvj.

TUrne you vnto me with al your hartes, with fasting, wepyng & mournyng: rent your hartes and not your clothes. Turne you vnto the lorde your god, for he is gracious and mercyful, long sufferyng and of great compassion, and ready to pardõ wyckednes. Thẽ (no doubt) he also shal turne and forgeue: and after his chastenyng he shall let your increase remayne for meat and drynke offerynges vnto the lorde your God. Blowe out with the Trompet in Syon, proclayme a fasting, cal a congregacion, and gather the people together: warne the congregacion, gather the elders, bryng the children and sucklinges together. Let the brydgrome go furth of his chaumbre, & the bryde out of her closet. Let the prestes serue the Lorde betwene the porche and the altar, wepyng and saiyng: be fauorable O Lorde, be fauorable vnto thy people, let not thyne heritage be brought to suche confusion, least

the

the heathen be lordes therof. wherfore should they say among the heathen: where is now their God?

The Gospell.

When ye fast, be not sad as hipocrites are, for they disfigure theyr faces that it maye appere vnto menne howe that they fast. Verely I say vnto you, thei haue their reward. But thou, when thou fastest, annoint thyne head, and washe thy face, that it appere not vnto men how thou fastest: but vnto thi father which is in secrete, and thy father whyche seeth in secrete, shall reWarde the openly. Lay not vp for your selues treasure vpon yearth, where the rust and moth doth corrupt, and theues breake through and steale. But laye vp for you treasures in heauen, where neyther rust nor moth doth corrupt, and where theues doo not breake through nor steale. For where your treasure is, there Wyll your hartes be also. Matth.vi.

¶ The fyrst Sondaye in Lent.

Blessed is he whose vnrighteousnes is forgeuen: and whose synne is couered. Beati quorum. Psalm.xxxii.

Blessed is the man, vnto whome the Lorde imputeth no synne: and in Whose spirite there is no guyle.

For whyle I helde my tongue: my bones consumed away throrow my daily complaynyng.

For thy hande is heauy vpon me both daye and nyght: and my moysture is lyke the drought in Sommer.

I wyll knowlege my synne vnto the: and myne vnrighteousnes haue I not hyd.

I sayd I wyl confesse my sinnes vnto the Lorde: and so thou forgauest the wickednes of my synne.

For this shall euery one that is godly, make his prayer vnto the: in a tyme when thou mayst be founde, but in the great water floudes, they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about wyth songes of delyueraunce.

I wyll enfourme the and teache the in the waye wherein thou shalt goo: and I wyll guyde the wyth myne eye.

Be ye not lyke horse and Mule, whyche haue no vnderstandyng: whose mouthes must be holden wyth byt and bridle, least they fall vpon the.

Great plagues remayne for the vngodly: but who so putteth hys trust in the Lorde, mercy embraceth hym on euery syde.

Be glad, O ye righteous, and reioyce in the Lorde: and be ioyfull all ye that are true of hart.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, and is nowe and euer shalbe: World without ende.

The Collect.



Lorde whyche for oure sake dyddest faste fourtye dayes and fourty nyghtes: Geue vs grace to vse suche abstinence, that oure flesshe beyng subdued to the spirite, we may euer obeye thy Godly motions in ryghteousnes and true holynes, to thy honoure and glory, whyche lyuest and reignest. &c.

The

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of God in vayne. For he sayth, I haue harde the in a tyme accepted: and in the daye of saluacion haue I succoured the. Beholde nowe is that accepted tyme: beholde, nowe is that daye of saluacion. Let vs geue no occasion of euill, that in our office be founde no faute, but in all thynges let vs behaue oure selues as the ministers of God: In muche patience, in afflictions, in necessities, in anguisshes, in stripes, in prisonmētes, in strifes: in labours, in watchynges, in fastynges, in purenes, in knowlege, in long sufferyng, in kyndnes, in the holy ghost, in loue vnfayned, in the worde of truth, in the power of God: by the armour of ryghteousnes of the ryght hande and on the left, by honour and dishonour: by euel report and good report: as deceauers and yet true: as vnknowen and yet knowen: as dyyng, and behold we lyue, as chastened and not kylled: as sorowing and alwaye mercy: as poore and yet make many ryche, & hauyng nothing, and yet possessyng all thynges. ii. Cor. vi.

The Gospell.

THen was Jesus led away of the spirit into wildernes to be tempted of the deuel. And whē he had fasted fourty daies and fourty nyghtes, he was at the last an hungred. And when the Tempter came to hym he sayed: yf thou be the sonne of God, commaunde that these stones be made bread. But he aunswered and sayd: it is wrytten, man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Mat. iiii.

Then the deuell taketh hym vp into the holy cytie,

and setteth hym on a pinacle of the temple, and sayth vnto him: if thou be the sonne of God, cast thi self doune hedlyng. For it is wrytten, he shall geue hys Angels charge ouer the, and with theyr handes thei shal holde the vp, least at any tyme thou dashe thy fote agaynst a stone. And Jesus sayd vnto hym, it is wrytten agayne: Thou shalt not tempt the Lorde thy God.

Agayne, the deuell taketh hym vp into an exceedyng hygh mountayne, and sheweth hym all the kingdomes of the worlde, and the glory of theim, and sayed vnto hym: all these Wyll I geue the, yf thou wylt fall doune and worshyp me. Then sayth Jesus vnto him: Auoyde Sathan, for it is wrytten: Thou shalt worshyp the Lord thi God, and him only shalt thou serue. Then the deuell leaueth him, and beholde the Angels came and ministred vnto hym.

¶ The second Sondaie.

De profundis. psalm. Cxxx.

OUt of the depe haue I called vnto the O Lorde: Lorde heare my voyce.

Oh let thyne eares consyder well: the voyce of my complaynt.

If thou Lorde wylt bee extreme to marke what is done amysse: Oh Lorde, who may abyde it?

For there is mercy wyth the: therefore shalt thou be feared.

I looke for the Lorde, my soule doth waite for him: in his worde is my trust.

My soule flyeth vnto the Lorde, before the morning watche: I say before the morning watche.

O Israell trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

And he shall redeme Israell: from all hys synnes.

Glory

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng, and is nowe and euer shalbe: world wythout ende. Amen.

The Collect.

ALmyghtie GOD whyche doest see that we haue no powre of our selues to helpe oure selues: kepe thou vs both outwardly in oure bodyes, and inwardly in our soules, that We maye be defended from all aduersities whyche may happen to the body, and from all euyll thoughtes Whych may assault and hurt the soule, through Jesus Christ. &c.

The Epistle.

WE beseche you brethren, and exhort you by the Lorde Jesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought to walke and to please God. For ye know what commaundementes we gaue you by oure Lord Jesu Christ, For this is the wyll of God euen your holynes, that ye should abstaine from fornicacion, and that euery one of you shoulde knowe howe to kepe hys vessell in holynes and honoure, and not in the luste of concupiscence as doo the heathen, whyche knowe not God: that no man oppresse and defraude his brother in bargaining: because that the lord is the auenger of all such thynges, as we tolde you before and testifyed. For God hath not called vs vnto vnclennesse, but vnto holynes. He therfore that despiseth, despiseth not man, but God, whyche hath lent hys holy spirite among you. 1. Tessalo. iiij.

The Gospell.

Math xv



Elus went thẽce, and departed into the parties of Tyre and Sidon: and behold, a womã of Canaan (whych came out of the same coastes) cryed vnto him, saiyng: haue mercy on me O Lorde, thou sonne of Dauid, My daughter is pyteously vexed with a deuell. But he aunswered her nothing at all. And his disciples came and besought hym saiyng: sende her awaye, for she cryeth after vs. But he aunswered and said: I am not sent, but to the lost shepe of the house of Israell. Then came she and worshypped him saiyng: Lord, helpe me. He aũswered and said, it is not mete to take the childrens bread and cast it to dogges. She aunswered and sayd: truthe lorde, for the dogges eate of the crommes which fal from their maisters table. Then Jesus aunswered and sayed vnto her: O woman: great is thy fayth, be it vnto the, euen as thou wylt. And her daughter was made whole euen at the same tyme.

¶ The. iii. Sondaie.

Iudica me deus. psal. m. xliii.



Eue sentence wyth me (O God,) and defende my cause agaynst the vngodly people: Oh: delyuer me from the deceiptfull and wicked man.

For thou art the God of my strength, why hast thou put me from the: and Why go I so heuely, Whyle the enemy oppresseth me.

Oh, send out thy light and thy truthe, that they maye leade me: and bryng me vnto thy holy hyll and to thy dwellyng.

And that I maye go vnto the aultare of God, euen vnto the god of my ioye and gladnes: and vpõ the harpe wyll I geue thankes vnto the (O God) my God.

Why art thou heauy (O my soule): and why art thou so disquieted wythin me.

O put thy trust in God: for I wyl yet geue him thankes

kes, which is the helpe of my coũtenaunce and my god.
Glory be to the father and to the sonne. &c.
As it was in the begynnyng. &c.

The Collect.

WE beseche the almyghtie God, loke vpon the hartie desyres of thy humble sernaũtes, and stretche forth the ryght hand of thy maiestie to be our defence agaynst all our enemies, through Jesus Christ oure Lorde.

The Epistle.

BE you the followers of God as deare Ephe.V.
children, & walke in loue, euẽ as Christ loued vs, and gaue hym selfe for vs an offring and a sacrifice of a swete sauour to God. As for fornication and all vnclennes or coueteousnes, let it not be once named amonge you, as it becommeth Saiuctes: or fylthynes or folyshe talkyng or iestynge whyche are not comlye, but rather geuyng of thankes. For thys ye knowe, that no whoremonger, eyther vncleane personne, or coueteous personne (whyche is a worshypper of Images) hath any inheritaunce in the kyngdome of Christe and of God. Let no man deceyue you wyth vayne wordes. For because of suche thinges, commeth the wrath of god vpon the children of disobedience. Be not ye therfore companions of them. Ye were somtime darcknes, but now are ye light in the Lorde: walke as children of light, for the fruite of the spirite consisteth in all goodnes & righteousnes and truth. Accept that which is pleasing vnto the lord, and haue no felloshyp wyth the vnfruitfull workes of darkenes, but rather rebuke them. For it is a shame euen to name those thinges which are done of them in secret: but al thinges when thei are brought forth by the lyght are manifest. For whatsoeuer is manifest, the same is

lyght

lyght: wherfore he sayth, awake thou that slepest, and stand vp from death, and Christ shall geue the lyght.

The Gospell.

Luce. xi



IEsus was castyng out a deuell that was dombe. And when he had cast out the deuel, the dombe spake, and the people wondered. But some of theim sayd: he casteth oute deuels through Belzebub the chyef of the deuels. And other tempted hym, and requyred of hym a sygne from heauen. But he knowyng theyr thoughtes, sayed vnto theim: Euery kyngdome deuided against it selfe, is desolate: and one house doth fall vpon an other. If Sathan also be deuided against hym selfe, how shall his kingdome endure? Because ye saye that I cast out deuels through Belzebub: If I by the helpe of Belzebub caste out deuels, by whose helpe doo your chyldren caste theim out? Therefore shall they be your iudges. But yf I wyth the fynger of God cast out deuels, no doubt, the kingdom of God is come vpō you. When a strōg mā armed watcheth his house: the thinges that he possesseth are in peace. But when a strōger then he cōmeth vpō hym & ouercōmeth him, he taketh frō him al his harnes (wherin he trusted) & deuideth his goodes. He that is not wt me, is against me. And he that gatherth not with me, skattereth abrode. When the vncleane spirit is gone out of a man, he walketh through dry places, seking rest. And whē he findeth none, he saith I wil returne again into my house whence I came out. And when he commeth, he findeth it swept and garnisshed. Then goeth he & taketh to him. vii. other spirites worse then him selfe: and thty entre in and dwell there. And the ende of that man is worse then the begynning. And it fortuned that as he spake these thynges, a certayn woman of the companie lift vp her voyce and sayd vnto hym: happie is the wombe that bare the, and the

pappes

pappes which gaue the ſuck. But he ſayed: yea, happy are thei that heare the woꝛde of God and kepe it.

¶ The. iiii. Sondaie.

GOd is our hope and ſtrength: a very preſent helpe in trouble. *Deus noſter refugium Pſalm xlvi.*

Therfoꝛe wil not we feare, though the earth be moued: and though the hylles be caried in the myddeſt of the ſea.

Though the waters therof rage: and though the mountaines ſhake at the tempeſt of theſame.

The ryuers of the floude thereof ſhal make glad the citie of God: the holy place of the tabernacle of the moſt hygheſt.

God is in the middeſt of her, therfoꝛe ſhall ſhe not be remoued: God ſhall helpe her, and that right early.

The heathen make much a do, and the kyngdomes are moued: but God hath ſhewed his voyce, & the earth ſhall mealte away.

The Loꝛd of hoſtes is with vs: the God of Jacob is our refuge.

O come hether, and behold the woꝛkes of the Loꝛd: what deſtruction he hath bꝛought vpon the earth.

He maketh warres to ceaſſe in all the woꝛld: he bꝛeaketh the bowe, and ſnappeth the ſpeare in ſunder, and burneth the Chariotes in fyer.

Be ſtyl then, and know that I am God: I wilbe exalted among the heathē, and I wilbe exalted in the earth

Gloꝛy be to the father. &c. As it was in the. &c.

The Collect.

GRaunt we beſeche the almyghtye God, that we whych foꝛ our euel dedes are woꝛthely punyſhed: by the comfoꝛt of thy grace may mercyfully be releued thꝛough our Loꝛde Jeſus Chꝛiſt.

The

The Epistle.

Gal.iiii.



Tel me (ye that desire to be vnder the law) do ye not heare of the law. For it is writtē that Abraham had .ii. sonnes, the one by a bond maide, the other by a fre womā. Yea, and he which was borne of the bond woman was borne of the flesh: but he whych was borne of the fre woman, was borne by promes: Whych thynges are spoken by an allegory. For these are two testamentes, the one from the mount Sina, which gendreth vnto bondage, whiche is Agar: for mount Sina is Agar in Arabia, and bordreth vpō the citie, which is now called Jerusalem and is in bondage wyth her children. But Jerusalem which is aboue, is fre, which is the mother of vs all. For it is written, reioyce thou baren that bearest no children: breake forth and cry, thou that trauaylest not. For the desolate hath many mo childrē then she which hath an husbande. Brethren we are after Isaac the children of promes. But as then, he that was borne after the flesh persecuted him that was borne after the spirite. Euen so is it now: Neuertheles, what saith the scripture? put away the bond womā and her sonne. For the sonne of the bond woman shal not be heire with the sonne of the fre woman: so then brethrē, we are not children of the bond woman, but of the fre woman.

The Gospell.

Iohn.vi.



Iesus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude folowed him, because they sawe his miracles whych he dyd on theim that were dezealed. And Jesus went vp into a mountain, and there he sate with his disciples. And Easter a feast of the Jues was nye. When Jesus then lyft vp his iyes and saw a great com-

company come vnto him, he sayd vnto Philip: whence shall we bye bread that these may eate? This he sayd to proue him: for he him selfe knew what he woulde doo. Philip answered hym: two hundred penny worth of bread are not sufficient for theim, that euery man may take a lytle. One of hys disciples (Andrew Simon Peters brother) saith vnto hym: there is a lad here whych hath fyue barly loaues and two fyshes: but what are thei among so many? And Jesus sayd: make the people syt doune. There was muche grasse in the place: so the mē sate doune, in nombre about fiue thousand. And Jesus toke the bread, and when he had geuen thankes, he gaue to the disciples, & the disciples to theim that were set doune: and lykewyse of the fyshes asmuch as they woulde. When they had eaten ynough, he sayde vnto his disciples: gather vp the broken meate which remayneth that nothing be lost. And thei gathered it together and fylled .xii. baskettes wyth the broken meate of the fiue barly loaues: whych broken meate remayned vnto theim that had eaten. Then those men (when they had sene the miracle that Jesus did) sayd: this is of a truth the same Prophet that should come into the worlde.

¶ The.v. Sondaie.

SAue me (O God) for thi names sake: and auenge me in thy strength. *Deus in nomine tuo. Palm. liii.*

Heare my prayer (O God): and harke vnto the wordes of my mouth.

For straungers are risen vp agaynst me: and tirauntes (whych haue not God before their iyes) seke after my soule.

Behold, God is my helper: the Lorde is wyth theim that vphold my soule.

He shall reward euell vnto myne enemies: destroye thou theim in thy truthe.

An

An offryng of a fre hart wyll I geue the, and prayse thy name (O Lorde): because it is comfortable.

For he hath delyuered me out of all my trouble: and myne eye hath sene his desyre vpon myne enemies.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

The Collect.

WE beseche the almyghtie God, mercyfully to loke vpon thy people, that by thy great goodnes, they maye be gouerned and preserued euermore both in body and soule through Jesus Christ our Lorde.

The Epistle.

Hebre. xi.

CHrist beyng an hygh priest of good thynges to come, came by a greater and more perfect tabernacle, not made wyth handes: that is to saye, not of thys buyldyng, neither by the bloud of goates and calues, but by hys owne bloude he entred in once into the holy place, and founde eternall redempcion. For if the bloud of oxen and of goates, and asshes of a young kowe when it was sprinkled, purifyeth the vncleane as touchyng the purifying of the flesh: how much more shal the bloud of christ (which through the eternal spirite, offred himselfe without spot to god) purge your conscience from dead workes to serue the lyuyng God?

And for this cause is he the mediator of the newe testament, that through death whyche chaunced for the redempcion of those transgressiõs that were vnder the fyrst Testament, thei whiche are called, myght receaue the promes of eternall inheritaunce.

The

The Gospel.

Whiche of you can rebuke me of synne? If I say the truth, why do ye not beleue me? He that is of God heareth Goddes wordes: ye therfore heare the not, because ye are not of god, The answered the Jues and sayd vnto him: say we not wel that thou art a Samaritan and hast the deuill? Jesus answered: I haue not the deuil, but I honor my father, and ye haue dishonored me. I seke not mine awne praise: there is one that seketh and iudgeth. Verely, verely, I say vnto you: if a man kepe my saiyng, he shall neuer se death. Then sayd the Jues vnto him: now know we that thou hast the deuil. Abraham is dead, and the prophetes, and thou sayest: If a man kepe my saiyng: he shall neuer tast of death. Art thou greater then our father Abraham whiche is dead? And the prophetts are dead, whom makest thou thy selfe? Jesus answered, if I honour my selfe, myne honour is nothing. It is my father that honoreth me, which ye say is your god, & yet ye haue not knowē him: but I know him, And if I say I knowe him not, I shalbe a lyer like vnto you. But I knowe him and kepe his saiyng. your father Abraham was glad to see my daye: and he sawe it and reioysed. Then sayd the Jues vnto him: Thou art not yet fifty yere old, and hast thou seen Abraham? Jesus sayd vnto them, Verely, verely I say vnto you: yer Abraham was borne I am. Then toke they vp stones to cast at him: but Jesus hid him selfe and went out of the temple. Ihon. VIII.

The Sonday next before Easter

Heare my criyng O God: geue eare vnto my prayer. Exaudi deus. Psal. lxi

From the endes of the earth wil I call vnto the: When my hart is in heuynes.

Oh set me vp vpon the rocke that is higher then I: for thou hast been my hope, and a strong tower for me

against the enemy.

I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wynges.

For thou O Lorde, hast hearde my desyres: and hast geuen an heritage vnto those that feare thy name

Thou shalt graunt the kyng a long lyfe: that his yeres may endure thorough out all generacions.

He shall dwel before God for euer: O prepare thy louyng mercy & faithfulnes, that thei may preserue him.

So will I alway syng prayse vnto thy name: that I may dayly perfourme my vowes.

Glory be to the father. &c. As it was in the. &c.

The Collect.

ALmightie and euerlastyng God, whiche of thy tender loue towarde man, hast sent our sauiour Iesus Christ to take vpon him our flesche, and to suffre death vpon the crosse, that all mankynd should folowe the example of hys great humilitie: mercifully graunte that we both folow the example of his pacience, and be made partakers of his resurrection, thorough the same Iesus Christ our Lorde.

The Epistle.

Philli.ii

LEt the same mynde bee in you, which was also in Christ Iesu: Which whē he was in the shape of God, thought it no robbery to be equal with God: neuertheless he made him selfe of no reputacion, takyng on hym the shape of a seruaūt, and became like vnto men and was founde in his apparell as a man. He humbled himselfe and became obedient to the death, euen the death of the crosse. wherfore, God hath also exalted him on hygh, and geuen him a name whiche is aboue al names: that in the name of Iesus euery knee shoulde bowe, both of thynges in heauen and thynges in yearth, and thynges vnder the yearth, and that all tongues should confesse that Iesus Christ is the Lord vnto the prayse of God the father.

The

The Gospel.

AND it came to passe, when Jesus had finished all these saiynges, he sayd vnto his disciples: ye know that after two dayes shalbe easter, and the sõne of man shalbe deliuered ouer to be crucified. Then assembled together the chief priestes, and the Scribes and the Elders of the people vnto the palace of the hye priest (whiche was called Caiphas) & helde a counsail that thei might take Jesus by subteltie, & kill him. But thei said: not on the holy day, least ther be an vproare among the people Math.XXVI

when Jesus was in Bethany in the house of Simõ the Leper, there came vnto him a woman hauyng an Alablaster boxe of precious oyntmẽt, and powred it on his head, as he satte at the bourde. But when hys disciples sawe it they had indignacion, saiyng: whereto serueth this waste? This oyntment might haue been well solde & geuen to the poore. when Jesus vnderstod that, he sayd vnto them: why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you: but me ye shall not haue alwayes. And in that she hath cast this oyntment on my body, she did it to bury me. Verili I say vnto you: wher soeuer this gospel shalbe preached in all the world, ther shal also this that she hath done be told for a memoriall of her. Then one of the. xii. (whiche was called Judas Iscarioth) went vnto the chiefe priestes and sayed vnto them, what will ye geue me, and I will deliuer him vnto you? And they appoynted vnto him. xxx. pieces of siluer. And from that time furth he sought opportunitie to betraye him. The fyrst day of swete bread, the disciples came to Jesus, saiyng to him, where wilt thou that we prepare for thee to eate the Passeouer? And he sayd: Go into the citie, to such a mã, and say vnto him, the master sayth, my tyme is at hand. I wil kepe my Easter by the with my disciples. And the disciples dyd as Jesus had

appoynted them, and they made ready the Passeouer. whē the euē was come, he sate doune with the .xii. And as he did eat, he said: Uerely I say vnto you, that one of you shall betray me. And they were exceding sorowful and began euery one of thē to say vnto him. Lorde, is it I? he answered and said he that dippeth his hand with me in the dishe, the same shall betraye me. The sonne of man truely goeth as it is written of him: but woo vnto that man, by whom the sonne of mā is betrayed. It had been good for that man yf he had not been borne. Then Judas which betraied him answered & said: Master, is it I? he sayd vnto him, thou hast sayd. when they were eating Jesus toke bread, and when he had geuen thankes, he brake it and gaue it to the disciples, and sayed: Take, eat, this is my body. And he toke the cuppe, and thāked, and gaue it thē, saiyng: drinke ye al of this: For this is my bloude (which is of the new testament) that is shed for many for the remission of synnes. But I say vnto you, I will not drinke hencefurth of this fruite of the vyne tree, vntyll that day when I shall drynke it new with you in my fathers kingdom. And when they had sayd grace, they went out vnto moūt Oliuete. Thē sayd Jesus vnto them: al ye shalbe offended because of me this night. For it is written, I will smyte the shepherde, and the shepe of the flocke shalbe scattered abrod: but after I am rysen agayne, I will go before you into Galilee. Peter answered and sayd vnto him: though al men be offended because of the, yet will I not be offended. Jesus sayd vnto hym: verely I say vnto thee, that in this same night before the cocke crowe, thou shat deny me thrise. Peter said vnto him: yea, though I should dye with thee, yet will I not denye thee: lykewise also sayd all the disciples.

Then came Jesus wyth theim vnto a farme place, (which is called Gethsemane) & sayd vnto the disciples: Syt ye here, while I go and praye yonder. And he toke

with

with hym Peter & the two sonnes of Zebede, and dega to ware sorowfull & heauy. Then sayd Jesus vnto them My soule is heauy euen vnto the death: Tary ye here & watche with me. And he went a litle farther & fell flat on his face, & praied, saying: O my father if it be possible, let this cup passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples and found them a slepe, and sayd vnto Peter, what, could ye not watche with me one houre? watche and praye, that ye entre not into temptacion: the spirite is willyng, but the flesshe is weake. He went away once again & praied saying: O my father, if this cup may not passe away fro me except I drynke of it, thy will be fulfilled: & he came and found them aslepe again, for their yes were heauy. And he left them and went againe and prayed the third tyme, saying the same woordes. Then cometh he to his disciples, and sayth vnto them. Slepe on now and take your rest. Behold the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Ryse let vs be going, beholde he is at hand that doth betray me.

While he yet spake: lo, Judas one of the nombre of the xii. came, & with him a great multitude with swoordes and staues sent from the chief priestes and elders of the people. Nowe he that betrayed him gaue them a token saying: whomsoeuer I kysse, the same is he; holde hym fast. And furthwith he came to Jesus, and sayed, hayle Master, & kyssed hym. And Jesus sayd vnto him: frend, wherfore art thou come? Then came they and layd hades on Jesus, and toke hym. And beholde one of them which were with Jesus stretched out his hand & drewe his swoorde and stroke a seruaunt of the hye Priest, and smote of his eare. Then sayed Jesus vnto him, put vp thy swoorde into the sheath, for all they that take the swoorde shall perisshe with the swoorde. Thinkest thou that I cannot nowe pray to my father, and he shal geue me euen nowe more then. xii. Legions of Angels? But howe then shall the scriptures be fulfilled? For thus

must it be. In that same houre sayd Jesus to the multitude: ye become out as it were to a theefe with swordes and staues, for to take me. I sate dayly with you teachyng in the temple, and ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfylled. Then all the disciples forsoke him, and fled. And they toke Jesus and led him to Caiphas the hye priest where the Scribes and the Elders were assembled.

But Peter folowed him a far of vnto the hie prestes palace: and went in and sate with the seruauntes to see the ende. The chiefe prestes and elders & all the counsell sought false wytnesse agaynst Jesus (for to put him to death) but found none, yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, & sayd: This felow said, I am able to destroy the temple of God: and to builde it againe in thre daies. And the chief priest arose and sayd vnto him, answerest thou nothyng? Why do these beare witnes agayust the? But Jesus held his peace. And the chief priest answered & sayd vnto him. I charge the by the lyuing god that thou tell vs, whether thou be Christ the sõne of god. Jesus sayd vnto him thou hast sayd. Neuertheless I say vnto you, hereafter shall ye se the sõne of man sitting on the right hand of power, & cõmyng in the cloudes of the skye. Then the hye priest rẽt his clothes saeyng: he hath spoken blasphemy: what nede we of any mo witnesses? Behold, now ye haue harde his blasphemy. What thinke ye? Thei answered and sayd: he is worthy to die. Then dyd they spyt in hys face, and buffeted hym with fystes And other smot him on the face with the palme of their handes, saiyng: tell vs thou Christ, who is he that smot the? Peter sate without in the palace, & a damosel came to him saiyng: thou also wast with Jesus of Galilee: but he denied before thẽ all, saiyng: I wot not what thou saiest. when he was gone out into the porche, another wenche sawe hym & sayd vnto thẽ that were there. This felowe was also with Jesus of Nazareth. And

agayne he denyed with an othe saiyng: I do not know the mā. And after a while came vnto him thei that stod by and sayd vnto Peter: surely thou art euen one of thē, for thy speche bewrayeth the. Then began he to curse & to sweare that he knewe not the man. And immediatly the cocke crewe. And Peter remembred the word of Jesu, whiche sayde vnto him: before the cocke crowe, thou shalt deny me thryse: & he went out and wept bitterly.

Math. xxvii.

whē the morning was come, al the chief priestes and the elders of the people helde a coūsail against Jesus to put him to death, & brought him bound, & deliuered him vnto Poncius Pilate the deputie. Then Judas (which had betraied him) seyng that he was condēpned, repented himself, and brought againe the .xxx. plates of siluer to the chief priestes & elders, saiyng: I haue synned betraiyng the innocēt bloud. And thei sayd, What is that to vs: se thou to that. And he cast doune the siluer plates in the temple & departed, and went and hanged himself. And the chief priest toke the siluer plates and said: It is not lawful for to put thē into the treasure, because it is the price of bloud. And thei toke counsaill & bought with them a potters felde to bury straungers in. wherfore the felde is called Haceldema, that is, the felde of bloud, vntil this daye. Then was fulfilled that which was spokē bi Jeremi the prophet, saiyng: and thei toke thirty syluer plates, the pryce of hym that was valued, whom they bought of the childrē of Israell, & gaue thē for the potters feld, as the Lorde appoynted me.

Jesus stode before the deputie, and the deputie asked him saiyng: Art thou the king of the Jues? Jesus sayd vnto him: thou saiest. And when he was accused of the chief priestes & elders, he answered nothing. Then said Pilate vnto him: heare st thou not how many witnesses thei laie against the. And he answered him to neuer a worde: insomuche that the deputie marueiled greatly. At that feast the deputie was wont to deliuer vnto the people a prisoner, whom thei would desire. He had then

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a notable prisoner called Barrabas. Therfore, when they were gathered together, Pilate sayd, whether will ye that I geue lose vnto you Barrabas, or Jesus which is called Christ? For he knew that for enuy they had deliuered him. When he was set doune to geue iudgment his wife sent vnto him, saiyng: haue thou nothyng to do with that iust man, for I haue suffred many thinges this day in my slepe because of him. But the chiefe priestes and Elders perswaded the people that they should aske Barrabas & destroy Jesus. The deputy answered and sayd vnto them: whether of the twaine wil ye that I let lose vnto you? They sayd Barrabas. Pilate sayed vnto thē what shal I do then with Jesus which is called Christ? They all sayd vnto him, let him be crucified. The deputy sayd, what euil hath he done? But they cryed the more, saiyng: let hym be crucified. When Pilate saw that he could preuaile nothing, but that more busines was made, he toke water and washed his handes before the people saiyng: I am innocent of the bloud of this iust persone, ye shal se. Then answered al the people and sayd: his bloude be on vs and on our children.

Then let he Barrabas lose vnto them, and skourged Jesus, & deliuered him to be crucified. Thē the soldiers of the deputie toke Jesus into the cōmon hall, & gathered vnto him al the cōpany: & they stryped him, and put on him a purple robe, & platted a crowne of thornes, and put it vpon his head, and a rede in his right hande, and bowed the kne before hym, & mocked him, saiyng: haile kyng of the Jues: & when they had spyt vpon hym, thei toke the rede and smot him on the head. And after that they had mocked him, they toke the robe of him againe, and put his awne raimēt on him & led him away to crucifi him. And as thei came out, thei foūd a man of Ciren (named Simon) him thei cōmpelled to beare his crosse And they came vnto the place whyche is called Golgatha, that is to say (a place of deadmēs sculles) and gaue him vynegre to drynke myngled with gall. And when

he

he had tasted therof, he would not drynke. When they had crucifyed hym, they parted his garmentes, and did cast lottes: that it might be fulfilled which was spoken by the Prophet: They parted my garmentes among thē and vpon my vesture dyd they cast lottes. And they sate and watched him ther, and set vp ouer his head the cause of his death written: Thys is Jesus the kyng of the Jues. Thē were ther .ii. theues crucified with hym, one on the right hand, & another on the left. They that passed by, reuiled him waggyng their heades & saiyng: thou that destroyedest the temple of God, and dyddest buylde it in thre daies, saue thy self. If thou be the sōne of God come doune frō the crosse: likewise also the hygh Priestes, mockyng hym with the Scribes and Elders, saiyng he saued other, himselfe he cannot saue, If he be the king of Israel, let him now come doūe frō the crosse and we will beleue hym. He trusted in God let hym deliuer him nowe, yf he will haue hym, for he sayd: I am the sonne of God. The theues also whiche were crucified withe hym cast thesame in his tethe. From the syxt houre was there darknesse ouer all the lande vntil the nynth houre. And about the nynth houre, Jesus cryed with a loud voyce saiyng: Ely, Ely, lamasabathany, that is to saye: My God, my God, why hast thou forsaken me? Some of theim that stoode there when they hearde that, sayd: Thys man calleth for Helias. And straight way one of them ranne and toke a sponge, and when he had filled it full of vinegre, he put it on a reede and gaue him to drynke. Other sayd let bee, let vs see whether Helias wil come and deliuer him. Jesus, whē he had cryed agayne With a loude voyce, yelded vp the ghost. And beholde, the vayle of the temple dyd rent in two partes from the top to the botome, and the yearth did quake, and the stones rent, and graues dyd opē, and many bodies of saintes which slepe arose and went out of the graues after his resurrection, and came into the

holy

holy citie, and appeared vnto many.

When the Centurion and they that were with hym watching Jesus, saw the yearth quake and those thinges whiche happened, they feared greatly saiyng: Truely, this was the sonne of God. And many womē were there (beholding him a farre of) which folowed Jesus from Galilee, ministring vnto him: Emong which was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedes children.

Monday before Easter

The Epistle.

Esay. Lxiii

What is he this, that commeth from Edom wyth red colored clothes of Bosra: (whiche is so costly clothe) and commeth in so mightly with all hys strength: I am he that teacheth righteousnes and am of powre to helpe. Wherfore then is thy clothyng red, and thy rayment like his that treadeth in the wyne presse: I haue troden the presse myself alone, and of all people there is not one with me.

Thus wil I tread doune mine enemies in my wrath and set my feete vpon them in myne indignacion. And their bloude shall bespring my clothes, and so wyll I stayne all my rayment. For the daye of vengeaunce is assigned in my hart, and the yere when my people shalbe delyuered is come. I loked about me, and there was no man to shewe me any helpe. I marueiled that no mā helde me vp. Then I helde me by myne awne arme, and my feruentnes susteyned me. And thus wyll I treade doune the people in my wrath, and bathe theim in my displeasure, and vpon the yearth wyl I lay their strength.

I wil declare the goodnes of the lord, yea & the praise of the Lorde for all that he hath geuen vs, for the great good that he hath done for Israel: which he hath geuen thē of his awne fauour, and accordyng to the multitude

of

of his louyng kyndnesses. For he sayd: these no doubte are my people and no shrinkyng children, and so he was their sauior. In their troubles, he was also troubled wyth them: and the Angell that wente furth from his presence, deliuered them. Of very loue and kyndnes that he had vnto them, he redemed them. He hath borne them and caried them vp, euer sence the worlde began: But after they prouoked him to wrath and vexed his holy mynde, he was their enemy and fought againste them hymselfe. Yet remembred Israell the olde tyme of Moses and hys people, sayyng: where is he that broughte them from the water of the sea, with them that fedde his shepe: where is he that hath geuen his holy spirit among them: he led thē by the righthand of Moses, with his glorious arme: deuidyng the water before them (whereby he gate hym selfe an euerlastyng name) he led them in the depe, as an horsse is led in the playne, that they shoulde not stumble, as a tame beast goeth in the felde: and the breath geuen of God, geueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke doune then from heauen, and beholde the dwellyng place of thy sanctuary and thy glory. Howe is it that thy gelously, thy strengthe, the multitude of thy mercyes and thy louynge kyndnes, will not be intreated of vs: yet art thou oure father. For Abraham knoweth vs not, neither is Israell acquaynted with vs: But thou Lord, art our father and redemer, and thy name is euerlastynge. O Lorde, wherefore haste thou led vs out of thy way: wherfore hast thou hardened our heartes that we feare thee not: Be at one with vs againe for thy seruauntes sake, and for the generacion of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession, for oure enemyes haue troden doune the holy place. And we were thyne from the beginnyng, when thou wast not their Lorde, for they haue not called vpon thy name.

The

The Gospel.

Mar. xiiii.

AFter two daies was Easter, and the dayes of swet bread. And the hie priestes and the Scribes sought how they might take him by crafte, & put him to death. But they sayde: not in the feast daye, leste any busines arise among the people. And when he was at Bethany in the house of Symon the leper, euen as he sate at meat, there came a womã hauyng an Alabaster boxe of oyntmente called Narde, that was pure and costly: and she brake the boxe & powred it vpon his head. And there were some that were not contente within them selues, and sayde: what neded this waste of oyntment? for it mighte haue been solde for moxe then ccc. pence, & haue been geuen vnto the poore. And they grudged agaynste her. And Jesus sayde: let her alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, & whensoeuer ye wyll, ye may do them good: but me haue ye not alwayes. She hath done that she coulde, she came afore hãd to anoynte my body to the buriyng. Uerely I saye vnto you: whersoeuer this Gospell shalbe preached throughout the whole worlde, this also that she hath done, shalbe rehearsed in remembraunce of her.

And Judas Iscarioth, one of the xii. went awaye vnto the hye priestes to betraye hym vnto them. When they hearde that, they were glad, & promised that they woulde geue him money. And he soughte howe he mighte conueniently betraye hym. And the fyrste daye of swete bread (when they offered Passeouer) his disciples sayde vnto him: where wilt thou that we go and prepare that thou maõest eat the Passeouer? And he sẽt furth two of his disciples, and sayd vnto them: go ye into the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoeuer he goeth in, saye ye vnto the goodman of the house, the master sayth: where is the gest chãber, where I shall eate Passeouer with my disciples?

And

And he will shewe you a great parlour paued and pre-
pared: there make ready for vs. And his disciples went
furth and came into the citie, and found as he had said
vnto them: and thei made redy the passeouer. And whē
it was now euentide, he came with the. xii. And as thei
sat at boorde and did eate, Jesus saied, verely I saie vn-
to you, one of you (that eateth with me) shall betraye
me. And thei began to be sory, and to saie to hym: one by
one, is it I? And another saied is it I? He aunswered
and said vnto them: it is one of the twelue, euen he that
dippeth with me in the platter. The sonne of man true-
ly goeth as it is written of hym, but wo to that man by
whom the sōne of man is betrayed: good wer it for that
manne if he had neuer been borne. And as thei did eate,
Jesus toke breade, and when he had genen thankes he
brake it, and gaue it to them and saied: Take, eate, this
is my body. And he toke the Cup, and when he had ge-
uen thankes, he tooke it to theim, and thei all dranke of
it. And he saied vnto theim: This is my bloude of the
Newe Testament whiche is shedde for many. Verely
I saie vnto you, I will drynke no more of the fruite of
the Vine, vntill that daie that I drynke it newe in the
Kyngdome of GOD. And when thei had saied grace,
thei went out to the Mount Oliuet.

And Jesus saieth vnto theim: all ye shalbe offended
because of me this night. For it is written, I will smite
the shepherd and the shepe shalbe skattered: But after
that I am risen again, I will go into Galile before you.
Peter saied vnto hym: and though all men be offended,
yet will not I. And Jesus saith vnto hym: verely, I saie
vnto thee, that this daie euen in this night, before the
cocke crow twise, thou shalt deny me. iii. times. But he
spake more vehemently, no if I should dye with thee, I
will not deny thee. Like wise also said thei all. And thei
came into a place which was named Gethsemany, and

saied: wast not thou also with Jesus of Nazareth? And he denied, saiyng: I knowe hym not, neither wote I what thou saiest. And he went out into the porche, and the cocke crewe. And a damosell (when she sawe hym) began again to saie to theim that stode by, this is one of thē. And he denied it again. And anone after thei that stoode by, said again vnto Peter, surely, thou art one of thē, for thou art of Galile, and thy speche agreeth thereto. But he began to curse & to sweare, saiyng: I knowe not this man of whom ye speake. And again the Cocke crewe, and Peter remembred the worde that Jesus had saied vnto hym: Before the Cocke crowe twise, thou shalt deny me three tymes. And he began to wepe.

¶ Tewesdaie before Easter.

The Epistle.

Esaie. l.



THE Lorde God hath opened my eare, therefore can I not saie naie, neither withdrawe my self: But I offre my backe vnto the smiters, and my chekes to the nippers. I turne not my face frō shame and spittyng, and the lorde God shall helpe me: Therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hande that iustifieth me, who will then go to Lawe with me? Let vs stande one against another: if there be any that will reason with me, let hym come here furthe vnto me. Behold, the Lorde GOD standeth by me, what is he then that can condēpne? Lo, thei shalbe like as an old clothe, the Mothe shall eate theim vp.

Therefore whoso feareth the Lorde emong you, let hym heare the voyce of his seruaunt. Whoso walketh in darkenes, and no light shineth vpon hym, lette hym put his truste in the name of the Lorde, and hold hym vp by his God: but take hede, ye all kyndle a Fire of the

wrathe

wrath of God, and steare vp the coales, walke on in the glisteryng of your awne Fire, and in the coales that ye haue kyndled. This cõmeth vnto you from my hande, namely that ye shall slepe in sorowe.

The Gospell.

AND anone in the daunyng, the hie prieſtes held a Counsaill with the Elders and Scribes, and the whole congregation, and bounde Jesus, and led hym awaie, and deliuered hym to Pilate. And Pilate asked hym: art thou the kyng of the Jues? And he aunswered & said to hym: thou saiest it. And the hie prieſtes accused hym of many thynges. So Pilate asked hym again, saiyng: aunswerest thou nothyng? Beholde, how many thynges thei lay to thy charge. Jesus aunswered yet nothing, so that Pilate marualled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer thei would desire. And ther was one that was named Barrabas, whiche laie bound with thẽ that made insurrection: he had committed murther. And the people called vnto hym, & began to desire hym, that he would doo according as he had euer doen vnto them. Pilate aunswered thẽ saiyng: will ye that I let lose vnto you the kyng of the Jues? For he knewe that the hye prieſtes had deliuered him of enuy. But the hie prieſtes moued the people that he ſhould rather deliuer Barrabas vnto thẽ. Pilate aunswered again & said vnto them, what will ye that I then doo vnto hym, whom ye call the kyng of the Jues? And thei cried again, crucifie him. Pilate said vnto theim: what euill hath he doen? And thei cried the more feruently, crucifie hym. And so Pilate willyng to content the people, let lose Barrabas vnto theim, & deliuered vp Jesus (when he had skorged hym) for to bee crucified. And the ſouldiors led hym awaie into the cõmon hall, and called together the whole multitude, and thei clothed hym with purple, and thei platted a croune

Matth.XV.

of thornes and crouned hym withall, & began to salute him: Haile kyng of the Jues. And thei smote him on the hed with a rede, and did spit vpon him, and bowed their knees, and worshipped hym. And whē thei had mocked hym, thei toke the purple of hym, and put his awne clothes on hym, & led hym out to crucify hym. And thei cōpelled one that passed by called Simō of Cirene (the father of Alexander and Rufus) whiche came out of the feld, to beare his crosse. And thei brought him to a place named Golgatha (whiche if a man interprete, it is the place of ded mennes skulles) & thei gaue hym to drinke, wyne myngled with Mirre, but he receiued it not.

And when thei had crucified hym, thei departed his garmentes, castyng lottes vpon them what euery man should take. And it was about the third houre, and thei crucified hym. And the title of his cause was written. The kyng of the Jues. And thei crucified with hym. ii. theues: the one on the right hande, and the other on his lefte. And the scripture was fulfilled whiche saieth, he was compted emong the wicked. And thei that wēt by railed on hym: waggyng their hedes & saiyng: a wretch thou that destroyest the temple, and buyldest it again in iii. daies: saue thy self and come doune from the Crosse. Likewise also mocked hym the hye Priestes emong thē selfes with the Scribes, and saied: he saued other men, hymself he cannot saue. Let Christ the Kyng of Israell descend now frō the crosse, that we maie se and beleue. And thei that wer crucified with hym, checked hym also. And when the sixt houre was come, darkenes arose ouer all the yearth, vntill the. ix. houre. And at the. ix. houre Jesus cried with a loude voyce, saiyng: Eloy, Eloy, lamasabathany: whiche is (if one interprete it) My God, my God, why hast thou forsaken me: And some of them that stode by, when thei hard that, said: behold he calleth for Helias. And one ran and filled a sponge full

of

of vineger, and put it on a rede, and gaue hym to drinke saiyng: Let hym a lone, let vs see whether Helias will come & take hym doune. But Jesus cried with a loude voyce and gaue vp the Ghost. And the vaile of the temple rent in.ii. peces, from the toppe to the bottome. And when the Cẽturion (whiche stode before him) sawe that he so cried, and gaue vp the Ghost, he saied: Truly this man was the sonne of God. There were also women a good waie of, beholdyng hym: emong whom was Mary Magdalen, and Mary the mother of James the litle and of Joses, and Mary Salome (whiche also when he was in Galile had folowed hym, and Ministered vnto hym) and many other women, whiche came vp with hym to Hierusalem. And now whẽ euen was come (because it was the daie of preparyng, that goth before the Saboth) Joseph of the citie of Aramathia, a noble coũsailor, whiche also loked for the kyngdom of God, came and went in boldly vnto Pilate, and begged of hym the body of Jesu. And Pilate marueiled that he was alredy ded, and called vnto hym the Cẽturion, and asked of hym, whether he had been any while ded. And when he knewe the truthe of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, & toke him doune and wrapped hym in the linnen cloth, and laied hym in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laied.

Cwednesdaie before Easter.

The Epistle.

Where as is a Testament, there muste also (of necessitie) bee the death of hym that maketh the Testament. For the Testament taketh auctho|ritie when men are ded: For it is yet of no value, as long as he that maketh the Testament Hebre.IX.

is aliue, for whiche cause also neither the first testament was ordeined without bloud. For when Moses had declared all the commaundement to all the people, accordyng to the lawe, he tooke the bloud of Calues and of Goates, with water and Purple wolle and Isope, and sprinkeled bothe the boke and al the people saiyng: this is the bloud of the testament, whiche God hath appointed vnto you. Moreouer he sprinkeled the Tabernacle with bloud also, and all the ministeryng vesselles. And almoste al thynges, are by the lawe purged with bloud and without shedyng of bloud is no remissiō. It is nede then that the similitudes of heauenly thynges be purified with suche thynges, but that the heauenly thinges themselfes, bee purified with better sacrifices then are those. For Christe is not entered into the holy places that are made with handes (whiche are similitudes of true thynges) but is entered into very heauen, for to appere now in the sight of God for vs: not to offre hymself often, as the hye priest entreth into the holy place euery yere with straūge bloud, for then must he haue often suffered since the world began. But now in the ende of the worlde hath he appered once, to put synne to flight by the offryng vp of himself. And as it is appoynted vnto all men, that thei shall once dye, & then cōmeth the iudgement: euen so Christ was once offered to take awaie the synnes of many, and vnto theim that looke for hym shall he appere again without synne, vnto saluacion.

The Gospell.

Luc. XXII.

THe feast of swete bread drewe nye, whiche is called Easter, and the high Priestes and Scribes sought how thei might kill hym, for thei feared the people. Then entered Sathan into Judas, whose surname was Iscarioth (whiche was of the nombre of the twelue) and he went his waie and commoned with the hye priestes and officers how he might betraie hym vnto

vnto thē. And thei wer glad, and promised to geue hym money. And he consented and sought opportunitie to betraie hym vnto them, whē the people wer awaie. Then came the daie of swete bread, when of necessitie Passeouer must be offered. And he sent Peter and Jhō saiyng: go & prepare vs the Passeouer that we maie eate. Thei saied vnto hym, where wilt thou that we prepare? And he said vnto thē, behold: whē ye entre into the citie, ther shall a man mete you bearyng a Pitcher of water, hym folowe into the same house, that he entreth in, & ye shal saie vnto the good mā of the house: the Master saith vnto thee, where is the gest chambre where I shal eate the Passeouer with my disciples: And he shall shewe you a greate parlor Paued: there make ready. And thei went and found as he had said vnto them, & thei made ready the Passeouer. And when the houre was come, he satte doune and the .xii. Apostles with him. And he said vnto theim: I haue inwardly desired to eate this Passeouer with you, before that I suffre. For I saie vnto you: hēcefurth I will not eate of it any more, vntill it be fulfilled in the kyngdō of God. And he toke the cup, & gaue thankes and said: Take this and deuide it emong you. For I saie vnto you: I will not drinke of the fruite of the vine vntill the kyngdom of God be come. And he toke bread and when he had geuen thankes, he brake it, and gaue vnto theim saiyng: This is my body whiche is geuē for you: This do in the remembraūce of me. Likewise also when he had supped, he toke the cup, saiyng: This cup is the newe Testament in my bloud, whiche is shed for you. Yet behold, the hande of hym that betraieth me, is with me on the table. And truly the sonne of man goeth as it is appoynted: But wo vnto that man, by whom he is betraied. And thei began to inquire emong themselfes, whiche of them it was that should do it.

And there was a strief emong theim, whiche of them

them should seme to bee the greatest. And he saied vnto them: the kynges of nacions reigne ouer them, and thei that haue auctoritie vpon theim, are called gracious Lordes: But ye shall not so be. But he that is greatest emong you, shalbe as the younger, and he that is chief shalbe as he that doth ministre. For whether is greater he that sitteth at meate, or he that serueth? Is it not he that sitteth at meate? But I am emong you, as he that ministreth. Ye are thei whiche haue bidden with me in my temptacions. And I appoinct vnto you a Kyngdō, as my father hath appoynted me, that ye maie eate & drynke at my Table in my Kyngdom, and sit on seates iudgyng the .xii. tribes of Israel. And the lorde said, Simon, Simon behold, Satan hath desired to sift you, as it wer wheate, but I haue praied for thee, that thy faith faile not. And when thou art conuerted, strength thy brethren. And he saied vnto hym, lorde I am redy to go with thee into prison, and to death. And he saied, I tell thee Peter, the cocke shall not crowe this daie, till thou haue thrise denied that thou knowest me. And he saied vnto them, when I sent you without wallet and scripp and shoes, lacked ye any thyng? And thei said no. Then saied he vnto them: But now he that hath a wallet, let hym take it vp, and likewise his Scrippe. And he that hath no sworde, let hym sell his coate and bye one. For I saie vnto you, that yet thesame whiche is writtē, must be performed in me: euen emong the wicked was he reputed: for those thinges whiche are written of me haue an ende. And thei said: Lorde, behold, here are twoo swordes, and he said to them: it is inough. And he came out, and went (as he was wont) to Mounte Oliuete. And the Disciples folowed hym. And when he came to the place, he said vnto them: praie, least ye fall into temptacion. And he gat hymself from theim about a stones cast, and kneled doune and praied, saiyng: Father, if

thou

thou wilt, remoue this cup from me: Neuertheles, not my will, but thyne bee fulfilled. And there appered an angell vnto hym from heauen, confortyng hym. And he was in an agony, and praied the lenger: And his swete was like drops of bloud, tricklyng doune to the groũd. And when he arose frõ praier, and was come to his Disciples, he found them slepyng for heauines, and he said vnto theim: why slepe ye? Rise and praie, least ye fall into temptacion. whyle he yet spake, behold: there came a compaignie, and he that was called Judas, one of the twelue went before theim, and preased nye vnto Jesus to kisse him. But Jesus said vnto him: Judas, betraiest thou the sonne of man with a kisse? when thei whiche wer about him, sawe what would folowe, thei said vnto hym: Lorde, shall we smite with the sword? And one of them smote a seruaunt of the hye priestes, and stroke of his right Eare. Jesus aunswered and saied: suffre ye thus farre furthe. And when he touched his Eare, he healed hym. Then Jesus saied vnto the high Priestes and rulers of the temple, & the elders whiche wer come to hym. Ye be come out as vnto a thiefe, with swordes and staues. when I was daily with you in the temple, ye stretched furthe no handes against me: but this is euen your very houre, and the poure of darkenes. Then toke thei hym and led hym, and brought hym to the hye priestes house. But Peter folowed a farre of. And whẽ thei had kyndled a fire in the middes of the palace, and were set doune together: Peter also satte doune emong theim. But when one of the wenches beheld hym as he sat by the fire (and loked vpon hym) she saied, this same felowe was also with hym. And he denied hym saiyng: woman I knowe him not. And after a litle while, another sawe hym & said: thou art also of theim. And Peter said, man I am not. And about the space of an houre after, another affirmed saiyng: Verely, this felowe was with him also, for he is of Galile. And Peter said: mã I

wot not what thou laiest. And immediatly while he yet spake, the Cocke crewe. And the Lorde turned backe and loked vpō Peter. And Peter remembred the worde of the Lorde, howe he had saied vnto hym: Before the Cocke crowe thou shalt deny me thrise: and Peter wēt out and wept bitterly.

And the menne that tooke Jesus mocked hym, and smote hym: And when thei had blyndfolded hym, thei stroke hym on the face, and asked hym, saiyng: Arede, who is he that smote thee? And many other thynges dispitefully said thei against hym. And assone as it was daie, the Elders of the people and of the high Priestes and Scribes, came together, and led hym into their Counsaill, saiyng: Art thou very Christe, tell vs? And he saied vnto theim: if I tell you ye will not beleue me, and if I aske you, you will not aunswere, nor let me go: hereafter shall the sonne of man sit on the right hande of the power of God. Then saied thei al: Art thou then the sonne of God? he saied: Ye saie that I am. And thei saied: what neds we of any further witnes? For we our selfes haue hard of his awne mouthe.

¶ At Euensong.

The first lesson. Lament. i. *Vnto the ende.*

¶ Thursdaie before Easter.

At Mattins.

The first lesson. Lament. ii. *Vnto the ende.*

The Epistle.

i. Cor. xi.



This I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For firste of all, when ye come together in the congregacion: I heare that there is discencion emong you, and I partely beleue it. For there muste bee sectes emong you, that thei

which

whiche are perfect among you may be knowen. When ye come together therfore into one place, the lordes supper cannot be eatē, for euery mā beginneth afore to eat his owne supper. And one is hungry, and another is dronkē. Haue ye not houses to eat and drinke in: despise ye the cōgregaciō of god, and shame thē that haue not: what shall I say vnto you: shall I prayse you: In thys I prayse you not. That which I deliuered vnto you, I receyued of the Lorde. For the Lorde Jesus, the same night in which he was betrayed, toke bread: and when he had geuen thākes, he brake it and said: Take ye and eat, this is my body whych is broken for you. Thys do ye in the remēbraunce of me. After the same maner also he toke the cuppe whē supper was done, saiyng: this is the newe testamēt in my bloude. This do as ofte as ye drincke it in remēbraunce of me. For as often as ye shall eat of this bread, and drinke this cuppe, ye shall shewe the lordes death tyl he come. Wherfore, whosoeuer shal eat of this bread, or drinke of this cuppe of the Lord vnworthely, shalbe giltie of the body & bloud of the Lord. But let a mā examine him selfe, and so let him eat of the breade, and drinke of the cup. For he that eateth & drinketh vnworthely, eateth & drinketh his owne dampnaciō, because he maketh no differēce of the lordes body. For this cause many are weake & sycke amōg you, and many slepe. For if we had iudged our selfes, we shoulde not haue bene iudged. But when we are iudged of the Lord, we are chastened, ỹ we shuld not be dāpned with the world Wherfore my brethrē, whē ye come together to eat, tary one for another. If any man hongre, let him eate at home that ye come not together vnto condempnacion. Other thinges wil I set in ordre when I come.

The Gospell.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him saiyng: we foūde this felowe peruerting the peo- Luc. xxiij.

ple, and forbidding to pay tribute to Cesar: saiyng, that he is Christ a kyng. And Pilate apposed him saiyng art thou the king of the Jues? he answered him and sayd, thou sayest it. Then sayd Pilate to the hye prestes & to the people, I finde no faut in this man. And they were the more fyerce saiyng: he moueth the people, teachyng throughout al Jury, and began at Galilee, euen to this place. When Pilate heard mencion of Galilee, he asked whether the man were of Galilee. And as soone as he knew that he belonged vnto Herodes iurisdiccio, he sēt him to Herode, whyche was also at Jerusalem at that tyme. And when Herode saw Jesus, he was exceedyng glad, for he was desirous to see him of a long seasō, because he had heard many thinges of him, and he trusted to haue seen some miracle done by hym. Then he questioned with him many wordes. But he answered hym nothyng. The hye prestes and scribes stoode furth and accused him straightly. And Herode wyth his menne of warre dispised him. And when he had mocked hym, he arayed him in whitye clothing, and sent him agayne to Pilate. And the same daye Pilate & Herode were made frēdes together. For before they were at variaūce. And Pilate called together the hye prestes, the rulers, and the people, and said vnto thē, ye haue brought this man vnto me as one that peruerteth the people: and beholde I examin him before you, & fynde no faut in this mā of those thinges wherof ye accuse him: no nor yet Herode: For I sent you vnto hym & lo nothyng worthy of death is done vnto him. I will therfore chasten him, & let him lose. For of necessitie he must haue let one lose vnto thē at that feast. And al the people cryed attonce, saiyng, away with him, and deliuer vs Barrabas: (which for a certaine insurrection made in the cytie & for a murther, was cast in prisō) Pilate spake again vnto thē, willing to let Jesus lose, But they cryed saiyng: crucifye hym. crucifye hym. He sayd vnto them the thyrd tyme, what

euil

euill hath he done: I fynde no cause of death in hym: I wyl therfore chasten him and let him go. And thei cried with loude voices: requiring that he might be crucified And the voices of thē and of the hye priestes preuayled. And Pilate gaue sentēce that it should be as they required, and he let lose vnto them him that (for insurrection and murther) was cast into prison Whō they had desyred, and he deliuered to thē Jesus to do with him what thei would. And as they led him away, thei caught one Symon of Ciren cōming oute of the felde: and on him layde they the crosse that he might beare it after Jesus. And there folowed him a great company of people and women, which bewailed and lamented him. But Jesus turned backe vnto thē, and said: ye daughters of Jerusalem Wepe not for me: but Wepe for your selfes and for your chyldren. For behold, the dayes wyll come, in the which they shal say: happy are the barē, and the wōbes that neuer bare, & the pappes which neuer gaue sucke. Then shal they begyn to say to the mountaynes: fal on vs, & to the hylles, couer vs. For if thei do this in a grene tre, what shalbe done in the drye? And there were two euil doers led with him to be slaine. And after that they were come to the place (which is called Caluarie) there they crucified him and the euyll doers, one on the right hand, & the other on the left. Then sayd Jesus, father forgeue them, for they wote not what they do: And thei parted his raymēt and cast lottes. And the people stode and beheilde. And the rulers mocked hym with them saiyng: he saued other men, let hym saue him selfe yf he be very Christ the chosen of God.

The souldiers also mocked hym, & came and offred him vineger, & said: if thou be the king of the Jues, saue thy selfe. And a superscripcion was written ouer hym, with letters of Greke & Latyn, and Hebrue: this is the king of the Jues. And one of the euil doers which were hāged: railed on him, saiyng: If thou be Christ, saue thi selfe and vs. But the other answered and rebuked him.

saiyng: feareſt thou not God, seyng thou art in the same dãpnacion? we are righteously punished, for we receiue accordyng to our dedes: but this mã hath done nothing amysse. And he sayd vnto Jesus, Lorde, remembre me whẽ thou commeſt into thy kingdom. And Jesus sayd vnto him: verely I say vnto thee, to daye shalt thou be with me in Paradise. And it was about the. vi. houre & there was a darkenesse ouer all the earth, vntyll the. ix. houre, and the Sunne was darkened. And the vayle of the tẽple did rent euen through the myddes. And when Jesus had cried with a loude voice, he said: father, into thy handes I commende my spirite. And when he thus had sayd, he gaue vp the ghoſt. Whẽ the Centuriõ saw what had happened, he glorifyed God, saiyng: verely, this was a righteous mã. And al the people that came together to that sycht, and saw the thinges which had happened, smote their brestes and returned. And al his acquaintaũce, and the women that folowed him from Galilee stoode afarre of beholdyng these thynges. And behold there was a mã named Joseph a coũsailor, and he was a good man & a iuſt: the same had not consented to the counsail & dede of theim, which was of Aramathia, a citie of the Jues, which same also wayted for the kingdome of God: he went vnto Pilate and begged the body of Jesus and toke it doune, and wrapped it in a lynnen cloth, and layd it in a sepulchre that was hewen in stone, wherin neuer man before had been layde. And that day was the preparing of the Sabboth, & the Sabboth drue on. The women that folowed after, whyche had come with him from Galilee behelde the sepulchre. and howe his body was layde. And they returned and prepared swete Odours and oyntmẽtes: But rested on the Sabboth day, accordyng to the comnaundement.

At Euensong.

The first lesson. Lamenta, iii. vnto the ende.

On good Fryday.

At Mattyns.

The fyrst lesson. Gene. xxii. vnto the ende.

The Collect.

ALmightie God, we beseche the graciously to beholde this thy family, for the whych our Lorde Jesus Christ was contented to be betrayed and geuen vp into the handes of wycked men, and to suffre death vpon the crosse: who lyueth and reigneth. &c.

At the Communion.

MY God, my God (loke vpō me): why hast thou forsaken me, and art so farre from my health, and from the wordes of my complaynt. *Deus deus meus Psalm. xxij.*

O my God, I cry in the day tyme, but thou hearest not: and in the night season also I take no rest.

And thou cōtinuest holy: O thou worship of Israel. Our fathers hoped in thee, they trusted in thee: and thou diddest delyuer them.

They called vpō the, and were helped: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very skorne of men, and the outcast of the people.

Al they that se me laugh me to skorne: they shote out their lyppes and shake their head saying.

He trusted in God that he would deliuer him: let him deliuer hym yf he will haue hym.

But thou art he that toke me oute of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers brestes.

I haue been lefte vnto the euer sence I was borne: thou art my God, euen from my mothers wombe.

O, go not from me, for trouble is here at hande: and there is none to helpe me.

Many Oxen are come aboute me: fat Bulles of Ba-

ſan cloſe me in on euery ſyde.

They gape vpon me with their mouthes: as it were a rainping and a roaring Lion.

I am powred oute lyke Water, and all my bones are out of ioynt: my harte alſo in the middes of my body is euen lyke meltyng Waxe.

My ſtrength is dryed vp lyke a potſherde, and my tongue cleaueth to my gummes: and thou ſhalt bryng me into the duſt of death.

For (many) dogges are come about me: and the coũſayl of the wicked laye ſiege againſt me.

They pearſed my handes and my fete: I may tel all my bones, they ſtande ſtaryng and loking vpon me.

They part my garmentes among them and caſt lottes vpon my veſture.

But be not thou farre from me O Lorde: thou ar my ſuccoure, haſt the to helpe me.

Deliuer my ſoule from the ſworde: my derlyng from the power of the dogge.

Saue me from the Lyons mouth: thou haſt hearde me alſo from among the hornes of Unicornes.

I wil declare thy name vnto my brethren: in the middes of the congregacion Wyll I prayſe thee.

O prayſe the Lorde, ye that feare him: magnifye him all ye of the ſeede of Jacob, and feare ye him all ye ſeede of Jſraell.

For he hath not diſpiſed nor abhorred the lowe eſtate of the poore: he hath not hyd his face frõ him, but When he called vnto him, he heard hym.

My praiſe is of thee in the great cõgregaciõ: my vowes Will I performe in the ſight of thẽ that feare him.

The poore ſhal eat & be ſatiſfied: they that ſeke after the Lorde ſhal praiſe him, your hart ſhal lyue for euer.

All the endes of the World ſhal remẽbre them ſelues and be turned vnto the Lorde: and all the kynredes of the nacions ſhall worſhip before him.

For

For the kyngdome is the Lordes: and he is the gouernor among the people.

All such as be fat vpon yearth: haue eaten and worshipped.

All they that go doune into the dust, shall knele before him: and no man hath quickened his owne soule.

My seede shall serue him: they shalbe counted vnto the Lorde for a generacion.

They shall come, and the heauens shall declare his righteousnes: vnto a people that be borne, whome the Lorde hath made.

Glory be to the father and to the sonne. &c.
As it was in the beginnyng. &c. Amen.

After the. ii. Collectes at the Communion, shalbe sayd these. ii. Collectes folowyng.

The Collect

ALmightie and euerlasting God, by whose spirit the whole body of the Churche is gouerned and sanctified: receiue our supplicacions and prayers which we offer before the for all estates of men in thy holy congregacion, that euery membre of the same in hys vocacion and ministery maye truely and godly serue thee, throught our Lorde Jesus Christ.

MErcyful God, who hast made all men, and hatest nothyng that thou hast made, nor wouldest the death of a synner, but rather that he should be conuerted and lyue: haue mercy vpon all Jues, Turkes, Infideles and heretikes, and take from thē all ignoraunce, hardnes of harte, and contempt of thy worde. And so fetche them home blessed Lorde to thy flocke, that they may be saued among the remnāt of the true Israelites and be made one folde, vnder one shepeherde, Jesus Christ our Lorde, who lyueth and reigneth. &c.

The

The Epistle.

Hebre. x.



he lawe (which hath but a shadowe of good thynges to come, and not the very fashyō of thynges themselues) can neuer with those sacrifices which they offer yere by yere continually: make the commers therunto perfit. For would not then those sacrifices haue ceased to haue been offred because that the offerers once purgéd, should haue had nomore concience of synnes. Neuertheles, in those sacrifices is there mencio made of synnes euery yere. For the bloude of Oxen and Goates cannot take away synnes. Wherfore, when he commeth into the worlde, he sayth: Sacrifice and offeryng thou woldest not haue, but a body hast thou ordayned me. Burnte offerynges also for sinne hast thou not allowed. Then sayd I, lo I am here. In the begynnyng of the boke it is written of me that I should do thy wyll O God. Aboue, when he sayth, Sacrifice and offeryng, and burnt sacrifyces and synne offerynges thou wouldest not haue, neyther hast thou allowed them (which yet are offered by the lawe) then sayd he, lo, I am here to do thy wyll O God: he taketh away the fyrst to establishe the later, by the which wyl, We are made holy, euen by the offering of the body of Jesu Christ once for all.

And euery priest is ready daily ministering and offering oftē times one maner of oblacio, which can neuer take away synnes: But this man, after he hath offered one sacrifice for sinnes, is set doune for euer on the right hand of God, and from hence furth taryeth tyll his foes be made his fotestoole. For wyth one offering hath he made perfect for euer them that are sanctifyed. The holy ghost him selfe also beareth vs recorde euen whē he told before: Thys is the testamēt that I wil make vnto thē: After those dayes (saith the lord) I wil put my lawes in their hartes, & in their mindes wyll I write them, and their synnes and iniquities wyll I remembre no more. And where remissio of these thinges is, there is no more

offering

offering for synnes. Seyng therfore brethrē, that by the meanes of the blonde of Jesu we haue libertie to entre into the holi place by the new and liuing way which he hath prepared for vs, through the vayle (that is to saye by his flesshe). And seing also that we haue an hie priest which is ruler ouer the house of God, let vs drawe nye with a true harte in a sure fayth, sprinkeled in our hartes frō an euil cōscience, and washed in our bodies with pure water. Let vs kepe the professiō of our hope without wauerynge (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes not forsakyng the felowshyp that we haue among oure selfes, as the maner of some is: but let vs exhorte one another, & that so much the more, because ye se that the day draweth nye.

The Gospel

When Jesus had spoken these wordes, he wēt furth with his disciples ouer ꝑ broke Cedrō where was a garden, into the whiche he entred with his disciples. Judas which also betrayed hym, knew the place: for Jesus oft tymes resorted thether with his disciples. Judas then after he had receiued a bond of mē (and ministers of the hye priestes and Pharises) came thether wyth lanternes & fyerbrādes and weapōs. And Jesus knowing all thinges that should come on him, went furth and said vnto thē, whō seke ye? They answered him: Jesus of Nazareth. Jesus sayth vnto them: I am he. Judas also which betrayed him, stode with theim. Assone then as he had sayd vnto thē: I am he, they went backward & fell to the ground. Then asked he them againe: whom seke ye? They sayd, Jesus of Nazareth. Jesus answered, I haue tolde you that I am he. If ye seke me therfore, let these go their way: that the saiyng might be fulfilled which he spake Of thē which thou gauest me, haue I not lost one. Thē Simom Peter hauing a sworde, drewe it, and smot the hye priestes seruaunt, and cut of hys ryght eare. Iohn. xviij.

The

The seruauntes name was Malchus. Therfore saieth Jesus vnto Peter, put vp thy swoorde into the sheath: shall I not drinke of the cup which my father hath geuen me? Then the company and the captaine, and ministers of the Jues toke Jesus and boũde him, and led him awaye to Anna fyrst: for he was father in lawe to Caiphas which was hye priest the same yere. Caiphas was he which gaue coũsail to the Jues that it was expedient that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so did another disciple: that disciple was knowen vnto the hye priest, & wẽt in with Jesus into the palace of the hye priest. But Peter stoode at the doore without. Then went out that other disciple (which was knowen to the hye priest) and spake to the damosell that kept the doore, and brought in Peter. Then sayd the damosel that kept the doore vnto Peter: Art not thou alsoone of this mãs disciples? he sayd, I am not. The seruaũtes & ministers stode there, which had made a fyer of coales: for it was colde, and thei warmed them selues. Peter also stode amõg them and warmed him. The hye priest then asked Jesus of his disciples & of his doctrine. Jesus answered hym, I spake openly in the world, I euer taught in the Sinagoge, and in the temple, whether all the Jues haue resorted, and in secrete haue I said nothyng. Why askest thou me? Aske thẽ which heard me what I haue sayd vnto them. Behold, they can tel what I said. When he had thus spoken, one of the ministers whyche stode by, smote Jesus on the face saiyng: Answerest thou the hye priest so? Jesus answered him: If I haue euil spoken, beare wytnes of the euill: But yf I haue well spoken, Why smitest thou me? And Annas sent him boũde vnto Caiphas the hye priest. Simon Peter stode & warmed him self. Then sayd they vnto hym: Art not thou also one of his disciples? he denied it and said, I am not. One of the seruaũtes of the hie priestes (his cosin whose eare Peter smot of) said vnto him: did not I se the in the gar

den

den with him: Peter therfore denied againe and immediatly the cocke crewe. Then led they Jesus from Caiphas into the hal of iugement. It was in the morning and they thē selues wēt not into the iudgemēt hal, least thei shold be defiled, but that thei might eat the Passeouer. Pilate then went out to them & sayd, what accusacion bring you against this mā: They answered and sayd vnto hym: If he were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto thē: take ye him and iudge him after your owne law The Jues therfore sayd vnto him: It is not lawfull for vs to put any man to death: that the wordes of Jesus myght bee fulfylled, whiche he spake signifiyng what death he should dye. Thē Pilate entred into the iudgemēt hal again, & called Jesus & said vnto him: Art thou the kyng of the Jues: Jesus answered, saiest thou that of thy self, or did other tel it the of me. Pilate answered, am I a Jue: Thine owne nacion & hye prestes haue deliuered the vnto me: What hast thou done: Jesus answered, my kyngdō is not of this worlde: if my kingdō were of this worlde, then would my ministers surely fyght, that I should not be deliuered to the Jues: but nowe is my kingdom not from hence: Pilate therfore sayd vnto him: Art thou a king then: Jesus answered, thou saiest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnes vnto the truth. And all that are of the trueth, heare my voyce. Pylate sayde vnto hym: what thyng is truth: And whē he had said this, he wēt out again vnto the Jues, & said vnto thē: I fynde in him no cause at al. Ye haue a custome that I should deliuer you one lose at Easter: wil ye that I lose vnto you the king of the Jues Then cryed they al again, saiyng: Not him, but Barrabas: the same Barrabas was a murtherer. Thē Pilate toke Jesus therfore & skourged hym. And the souldiers woūd a croune of thornes, & put it on his head. And thei dyd

Iohn. xix.

did on him a purple garmẽt, and came vnto him & sayd: hayle king of the Jues: and they smote him on the face. Pilate went furth againe and sayd vnto them: behold I bryng him furth to you that ye may know that I fynde no fault in hym. Then came Jesus furth wearyng a croune of thorne, & a robe of purple. And he sayth vnto them, beholde the mã. When the prestes therfor and ministers sawe him, they cryed, crucify him, crucify him. Pilate sayth vnto thẽ: take ye hym and crucify him, for (I finde no cause in him). The Jues answered him: We haue a lawe, and by our lawe, he ought to dye: because he made himselfe the sonne of God. when Pilate heard that saying, he was the more afraied, and went againe into the iudgement halle and saith vnto Jesus: whence art thou? But Jesus gaue him none answer. Then said Pilate vnto him: Speakest thou not vnto me, knowest thou not that I haue power to crucifie thee, and haue power to lose the? Jesus answered: Thou couldest haue no power at al against me except it were geuen the frõ aboue: Therfore he that delyuered me vnto thee hath the more synne. And from thence furth sought Pylate meanes to lose him: but the Jues cryed saying: yf thou let hym go, thou art not Cesars frende: for whosoeuer maketh hym selfe a kyng is against Cesar.

when Pilate heard that saying, he brought Jesus furth and sate doune to geue sentence in the place that is called the Pauemẽt: but in the Hebrue tongue Gabbatha. It was the preparing day of Easter aboute the vi. houre. And he sayeth vnto the Jues: beholde youre kyng. They cryed saying: away wyth him, away wyth him, crucify him. Pilate saith vnto them, shal I crucify your king? The hie prestes answered, we haue no king but Cesar: Then delyuered he hym to them to be crucifyed. And they toke Jesus and led hym awaye. And he bare hys crosse, and went furth into a place whyche is called the place of dead mennes skulles: but in Hebrue

Golgatha

Hebrue Golgatha: where they crucified him and two other with him: on either side one, & Jesus in the middest. And Pilate wrote a title & put it on the crosse. The writing was, Jesus of Nazareth the king of the Jues, this title red many of the Jues: For the place where Jesus was crucified was nie to the citie. And it was written in Hebrue, Greke and Latin. Then sayd the hie priestes of the Jues to Pilate, Write not king of the Jues, but that he said I am kyng of the Jues. Pilate answered what I haue written, that I haue written. Then the souldiours, when they had crucified Jesus, toke his garmētes and made. iiii. partes, to euery souldiour a parte and also his cote. The cote was without seme, wrought vpon thorough out: They said therfore among them selues, let vs not deuide it, but cast lottes for it, who shal haue it. That the scripture might be fulfylled sayyng: They haue parted my rayment among theim, and for my coate dyd they cast lottes. And the souldiours did suche thinges in dede. There stoode by the crosse of Jesus his mother and his mothers suster Mary the wife of Cleophas, and Mary Magdalene. when Jesus therfore sawe his mother, and the disciple standing whom he loued, he saith vnto his mother: Woman, behold thy sonne. Then said he to the disciple, behold thy mother. And from that houre the disciple toke hir for his owne.

After these thinges, Jesus knowing that all thinges were now performed, that the scripture might be fulfilled he saith, I thirst. So there stoode a vessell by full of vineger: therfore they fylled a sponge with vineger, and wound it about with Isope, and put it to his mouth. Assone as Jesus then receaued of the vineger, he said: It is finished, and bowed his hed and gaue vp the ghost.

The Jues therfore because it was the preparing of

the Sabboth, that the bodies ſhould not remain vpon the croſſe on the Sabboth daye (for that Sabboth day, was an hye daye) beſought Pylate, that their legges might be broken and that they might be taken doune. Then came the ſouldiours and brake the legges of the firſt and of the other Whiche was crucified with hym. But when they came to Jeſus and ſawe that he was dead alredy, they brake not his legges: But one of the ſouldiours with a ſpere thruſt him into the ſyde, and forth with there came out bloud & water. And he that ſawe it bare recorde, and his recorde is true. And he knoweth that he ſayth true, that ye might beleue alſo. For theſe thinges were done that the ſcripture ſhould be fulfylled: ye ſhall not breake a bone of him.

And again another ſcripture ſauth: they ſhall looke vpon him whom they haue pearced. After this Joſeph of Aramathia (whiche was a diſciple of Jeſus: but ſecretly for feare of the Jues) beſought Pilate that he might take doune the body of Jeſus. And Pilate gaue him licence: He came therfore & toke the body of Jeſus. And there came alſo Nicodemus (whiche at the beginning came to Jeſus by night) and brought of Wirre & Aloes myngled together about an hundreh pounde weight. Then toke they the body of Jeſus, and wound it in linnen clothes with the odoures, as the maner of the Jues is to bury. And in the place where he was crucified, there was a garden, and in the garden a new Sepulchre, wherin was neuer man layde. There layde they Jeſus therfore, becauſe of the preparing of the Sabboth of the Jues, for the Sepulchre was nie at hande.

At Euenſong.

The firſt leſſon. Eſa. liii. vnto thende.

Eaſter

¶ Easter. Euen.

At Mattins.

The first lesson. Lamenta. iiii. v. vnto the end.

At the Communion.

O Lorde God of my saluacion, I haue cried daye and night before the: O let my prayer entre into thy presence, incline thine eare vnto my calling. Domine deus salutis. Psal. lxxxviij.

For my soule is full of trouble: and my lyfe draweth nye vnto hell.

I am counted as one of them that go doune vnto the pyt: And I haue bene euen as a man that hathe no strength.

Fre among the dead like vnto theim that bene wounded and lye in the graue, Which be out of remembraūce: and are cut awaye from thy hand.

Thou hast layd me in thy lowest pyt, in a place of darckenes: and in the depe.

Thine indignacion lieth harde vpon me: and thou hast vexed me with all thy stormes.

Thou hast put away mine acquaintaūce farre from me: and made me to be abhorred of theim.

I am so fast in prison: that I can not get forth.

My syght failleth for very trouble: lord I haue called daily vpō the, I haue stretched out my hādes vnto the.

Doest thou shew wonders among the dead: or shall the dead ryse vp agame and prayse the.

Shall thy louing kindnes be shewed in the graue: or thy fayth fulnes in destruccion.

Shal thy wōderous workes be knowē in the darke:

and thy righteoulnes in the lande where all thynges are forgotten.

Unto the haue I cried O lorde: and early ſhall my prayer come before the.

Lorde, why abhorreſt thou my ſoule: and hideſt thou thy face from me.

I am in miſery, & lyke vnto him that is at the point to dye: (euen from my youth vp) thy terrours haue I ſuffred with a troubled minde.

Thy wrathfull diſpleaſure goeth ouer me: and the feare of the, hath vndone me.

They came round about me dayly lyke water: and compaſſed me together on euery ſyde.

My louers and frendes, haſt thou put away from me: and hid mine acquaintaunce out of my ſyght.

Glory be to the father, and to the ſonne: and to the holy ghoſt.

As it was in the beginning, is now and euer ſhalbe: worlde without ende. Amen.

The Epiſtle.

i. Pet. iij.

IT is better (if the wyll of God be ſo) that ye ſuffre for well doing then for euell doing. For aſmuch as Chriſt hath once ſuffred for ſinnes, the Juſt for the vnuſt, to bring vs to God, & was kylled as partaining to the fleſhe: but was quickened in the ſpirite. In whiche ſpirite he alſo went and preached to the ſpirites that were in priſon, whiche ſomtyme had bene diſobedięt, when the long ſuffring of God was once loked for in the daies of Noe, whyle the Arke was a preparing: wherin a fewe, that is to ſay eight ſoules were ſaued by the water, lyke as Baptyſme alſo nowe ſaueth vs: not the putting awaye of the fylth of the fleſhe: but in that a good conſcience cõſenteth to God by the reſurrec-

surrection of Jesus Christ whiche is on the right hand of God: and is gone into heauen: Angels, powers, and myght subdued vnto him.

The Gospell.

WHen the euen was come, there came a riche man of Arainathia named Joseph, whiche also was Jesus disciple. He went vnto Pilate & begged the body of Jesus. Then Pilate commaunded the body to be deliuered. And when Joseph had take the body, he wrapped it in a cleane lynnen cloth, and layde it in his newe Tombe, whiche he had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharises came together vnto Pilate, saying: Sir we remembre that this deceyuer sayd while he was yet alyue. After. iii. dayes I will ryse againe: Commaunde therfore that the Sepulchre be made sure vntyll the third day, least his disciples come and steale him away and say vnto the people: he is ryssen from the dead, and the last erroure shalbe worse then the first. Pylate sayd vnto them, ye haue the watche, go your waye, make it as sure as ye can. So they went and made the Sepulchre sure with the watche men, and sealed the stone. Math. xxvij.

¶ Easter daye.

In the morning afore Mattens, the people being assembled in the Churche: these Anthemes shalbe first solemply song or sayd.



Christ rysyng again from the dead, now dieth not. Death from henceforth hath no powre vpon him. For in that he died, he died but once to put away synne: but in that he lyueth, he lyueth vnto God. And so lykewise, count youre selues dead vnto synne, but lyuing vnto God in Christ Jesus our Lorde. Alleluya, Alleluya.

Christ is rysen again, the first fruites of them that slepe: for seyng that by man came death, by man also commeth the resurreccion of the dead: For as by Adam all men do dye, so by Christ all men shalbe restored to lyfe, Alleluya.

The Priest.

Shew forth to all nacions the glory of God.

The aunswere.

And among all people his wonderfull workes.

Let vs praye.



God, who for oure redempcion dyddest geue thine onely begotten sonne to the death of the Crosse: And by his glorious resurreccion hast deliuered vs from the powre of oure enemy: Graunt vs so to dye dayly from synne, that we may euermore liue with him in ioye of his resurreccion, through the same Christ our Lorde. Amen.

Proper Psalmes and lessons.

¶ At Mattins.

Psal. ii. } The first lesson. Exo. xii. to thende.
Psal.lvii. }
Psal. Cxi. } The second lesson. Rom. vi. to thende.

¶ At the first Communion.

PReserue me, O GOD: for in the haue I put my trust. Conserua me domine. Psal. xvi.

O my soule, thou hast sayd vnto the lorde: thou art my God, goodes are nothig vnto ỹ.

All my delight is vpon the saincte that are in the yearth: and vpon suche as excell in vertue.

But they that runne after an other God: shall haue great trouble.

Their drinck offeringes of bloud wyll not I offer: neither make mencion of their names with my lippes.

The lorde him selfe is the porcion of mine inheritaũce and of my Cup: thou shalt maintaine my lot.

The lot is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

I wyll thanke the lorde for geuing me warning: my reines also chasten me in the night season.

I haue set God alwayes before me: for he is on my right hand, therfore I shall not fall.

Wherfore my hart was glad, & my glory reioysed: my flesche also shall rest in hope.

For why, thou shalt not leaue my soule in hell: neyther shalt thou suffre thy holy one to se corruption.

Thou shalt shewe me the path of life: in thy presence is the fulnes of ioye, and at thy right hande there is pleasure for euermore.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

ALmightie God, Whiche thorough thy onely begotten ſonne Jeſus Chriſt, haſt ouercome death, and opened vnto vs the gate of euerlaſting life: We humbly beſeche the, that as by thy ſpeciall grace, preuenting vs, thou doeſt put in our mindes good deſires, ſo by thy continuall help We may bring theſame to good effect: through Jeſus Chriſt our Lorde, who liueth and reigneth. &c.

The Epiſtle.

Colloſſ. iij.

IF ye be ryſen againe with Chriſt, ſeke thoſe thinges whiche are aboue where Chriſt ſytteth on the right hande of God. Set youre affection on heauenly thinges, and not on yearthy thinges. For ye are dead, and youre life is hid with Chriſt in God. Whenſoeuer Chriſt (whiche is our lyfe) ſhall ſhew him ſelfe, then ſhal ye alſo appere with him in glory. Mortifie therfore your earthy membres, fornicacion, vnclennes, vnnaturall luſt, euell concupiſcence, and couetouſnes, whiche is worſhipping of ydolles: for whiche thinges ſake, the wrath of God vieth to come on the children of vnbelefe, among whom ye walked ſomtime When ye liued in them.

The Goſpell.

Iohn. xx.

THe fyrſt daye of the Sabbothes came Mary Magdalene early (when it was yet darcke) vnto the ſepulchre, and ſawe the ſtone taken awaye from the graue. Then ſhe ranne and came to Symon Peter, and to the other diſciple whome Jeſus loued, and ſayth vnto them: they haue taken

taken awaye the lorde out of the graue, and we cannot tell where they haue laide hym. Peter therfore went forth and that other disciple and came vnto the Sepulchre. They ranne both together, and that other disciple did out runne Peter, & came first to the Sepulchre. And when he had stowped doune, he sawe the lynnen clothes lyeng, yet went he not in. Then came Symon Peter folowing him, and went into the Sepulchre and sawe the lynnen clothes lye, and the napkyn that was about his head, not lyeng with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple whiche came first to the sepulchre, and he sawe and beleued. For as yet thei knew not the scripture, that he should ryse againe from death. Then the disciples went again vnto their awne home.

¶ At the second Communion.

LOrde, how are they encreased that trouble me: many are they that ryse against me. *Domine quid multiplicati. Psal.iij.*

Many one there be that saye of my soule: there is no help for him in his God.

But thou O lord art my defender: thou art my worshyp, and the lifter vp of my head.

I did call vpon the lorde with my voice: and he heard me out of his holy hyll.

I layde me doune and slept: and rose vp againe, for the lorde sustayned me.

I wyll not be afraied for ten thousandes of people: that haue set theim selues against me round about.

Up lorde and help O my God: for thou smytest all myne enemies vpon the cheke bone, thou hast broken the teeth of the vngodly.

Saluacion belongeth vnto the lord: and thy blessing is vpon the people.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The collect.



Almightie father Whiche hast geuē thy only sonne to dye for oure synnes, and to ryse agayne for oure iustificacion: Graunt vs so to put awaye the leauen of malice and wickednes, that we may alwaye serue the in purenes of liuing, and truthe, through Jesus Christ oure Lorde.

The Epistle.

1 Cor. v.



Knowe ye not that a lytle leauen sowreth the whole lompe of dowe? Purge therfore the olde leauen, that ye may be newe dowe, as ye are swete bread. For Christ our passeouer is offred vp for vs. Therfore let vs kepe holy daye, not with olde leauen neither with the leuen of malicioulnes and wickednes: But with the swete bread of purenes and truthe.

The Gospell

Marc. xvi.



When the Sabboth was past, Mary Magdalene, and Mary Jacoby and Salome, bought swete odoures, that they myght come and annoynte him. And early in the morning the first day of the Sabboth, thei came vnto the Sepulchre when the sonne was risē. And thei said amōg thē selues, who shal rolle away the stone frō the dore of the Sepulchre. And whē they

they loked, they sawe howe that the stone was rolled awaye, for it was a very great one. And they went in to the Sepulchre and sawe a yong man sytting on the ryght syde, clothed in a long white garmente, and they were afraied. And he said vnto theim: Be not afrayed, ye seke Jesus of Nazareth whiche was crucified. He is risen, he is not here: Behold the place where thei had put him. But go your waie and tell his disciples and Peter that he goeth before you into Galilee, there shall ye see him as he said vnto you. And they went out quickely and fled from the Sepulchre, for they trymbled and were amased, neither sayd they any thing to any man, for they were afrayed.

¶ At Euensong.

Prope psalmes and lessons.

Psal. C.xiii.
Psal. C.xiiii. } The second lesson. Act.ii. vnto thende.
Psal. C.xviii.

¶ Moneday in Easter Weke.

At Matins.

The second lesson. Mat.xxviii. vnto thende.

At the Communion.

MY soule truly waiteth stil vpon God: for of him commeth my saluacion. Nõne deo subiecta. Psa. lxv.
He verely is my strẽgth & my saluaciõ: he is my defence

defence, so that I shall not greatly fall.

Howe long wyll ye imagin mischief against euery man: ye shalbe slaine all the sorte of you, yea, as a tottering wall shall ye be, and lyke a broken hedge.

Their deuice is only how to put him out whom God wyll exalt: their delyght is in lies, they geue good wordes with their mouth, but curse with their hart.

Neuertheless, my soule, waite thou still vpon God: for my hope is in him.

He truely is my strength and my saluation: he is my defence, so that I shall not fall.

In God is my health and my glory: the rock of my might and in God is my trust.

O put youre trust in hym alwaye ye people: powre out youre hartes before hym, for God is oure hope.

As for the chyldren of men, they are but vayne: the chyldren of men are deceiptfull vpon the waytes, they are all together lyghter then vanite it selfe.

O trust not in wrong and robbery, geue not youre selfes vnto vanite: if riches encrease, set not youre hart vpon theim.

God spake once e twise: I haue also hard thesame, that powre belongeth vnto God.

And that thou Lorde art mercifull: for thou rewardest euery man according to his worke.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The

The Collect.

 LMightie God, whiche through thy onely begotten sonne Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly beseche the, that as by thy speciall grace, preuenting vs, thou doest put in our myndes good desires, so by thy continual help, we may bring the same to good effect through Jesus Christ our lorde, who lyueth and reigneth. &c.

The Epistle.

 Eter opened his mouth and sayd: of a truthe Act. x.
I perceaue that there is no respect of persons with God, but in all people, he that feareth hym and worketh righteousnes, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Jesus Christ whiche is lorde ouer all thinges: which preaching was puolished throughout all Jury (and began in Galilee after the baptysme whiche John preached) how God annointed Jesus of Nazareth with the holy ghost and with powre. Whiche Jesus went about doing good, & healyng all that were oppressed of the deuell, for God was with him. And we are witnesses of all thynges whiche he did in the lande of the Jues and at Jerusalē: whom they slewe and hanged on tree: hym God reysed vp the third daye and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of GOD for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, & to testify, that it is he whiche was ordeined of God to be the iudge of the quicke and dead. To hym geue all the Prophetes wytnes that through his name, whosoeuer beleueth in him shall receaue remission of sinnes.

The

The Gospell.

Luc. xxiiij.

BEhold two of the disciples went that same daye to a toune called Emaus, whiche was from Jerusalem aboute .lx. furlonges, & they talked together of all the thynges that had happened. And it chaunced while they commoned together & reasoned: Jesus himselfe drewe nere and went with them. But their eyes were holden that they should not knowe him. And he sayd vnto them: what maner of communications are these that ye haue one to another as ye walke and are sad? And the one of them (whose name was Cleophas) aunswered & sayd vnto him: art thou only a straunger in Jerusalem and hast not knowē the thinges whiche haue chaūced there in these dayes? He sayd vnto them: what thinges? And they sayd vnto him: of Jesus of Nazareth whiche was a Prophet, mightie in dede and word before God and al the people, and how the hie Priestes and our rulers deliuered him to be condempned to death: and haue crucified him. But we trusted that it had bene he whiche should haue redemed Israell. And as touching all these thinges, to daye is euen the third daye that they were done. Yea and certeine women also of our company made vs astonied which came early vnto the Sepulchre and found not his body, and came saiyng: that they had sene a vision of Aungels, whiche sayed that he was alyue. And certeine of them whiche were with vs went to the Sepulchre and found it euen so as the women had said: but him they sawe not.

And he said vnto then: O fooles and slowe of harte to beleue al that the Prophetes haue spokē. Ought not Christ to haue suffred these thinges, and to entre into his glory? And he began at Moises and all the Prophetes and interpreted vnto them in all scriptures whiche were written of him.

And

And they drue nye vnto the toune whiche they went vnto, And he made as though he would haue gone further, and they constrained him saiyng: Abide with vs, for it draweth toward night, and the daye is farre past. And he went in to tary with theim.

And it came to passe as he sate at meate with theim, he toke bread and blessed it, and brake & gaue to theim. And their eyes were opened, and they knewe him and he vanished out of their sight. And they sayd betwene them selues: did not our hartes burne With in vs While he talked with vs by the way, and opened to vs the Scriptures: And they rose vp the same houre and returned to Jerusalem and found the eleuen gathered together, and them that were with theim saiyng: the lorde is rysen in dede and hath appered to Simon. And thei tolde what thinges were done in the way and how they knewe him in breaking of bread.

¶ At Euensong.

The second lesson. Act. iii. vnto thende.

¶ Tuisday in Easter weke.

At Matins.

The second lesson. Luc. xxiiii. vnto & behold. ii. of theim.

At the Communion.

PRaise the lorde (ye seruauntes:) O prayse the name of the lorde. Laudate pueri. Psal. Cxiij.

Blessed is the name of the lorde: from this tyme furth for euermore.

The Lordes name is praised: from the rising vp of the sonne, vnto the going doune of the same.

The lord is hie aboue all heathen: & his glorie aboue the heauens.

who

Who is lyke vnto the Lorde our God, that hath his dwelling so hie: and yet humbleth him selfe, to beholde the thinges that are in heauen and earth.

He taketh vp the symple out of the dust: and lyfteth the poore out of the mier.

That he may set him with the princes: euen with the princes of his people.

He maketh the barren woman to kepe house: and to be a ioyfull mother of childzen.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The Collect.

ALmighty father which hast geuen thy onely sonne to die for our sinnes, and to rise againe for oure iustificacion: Graunt vs so to put away the leuen of malice and wickednes, that we may alwaye serue the in purenes of liuing and truthe, through Jesus Christ our lorde.

The Epistle.

Act. xiij.

YE men and brethren, Chyldren of the generacion of Abraham and whosoeuer among you feareth GOD: to you is this worde of saluacion sent. For the inhabiters of Jerusalem & their rulers because they knowe him not, nor yet the voices of the Prophetes whiche are red euery Sabboth day, they haue fulfilled them in condempning him, And when they found no cause of death in him, yet desired they Pilate to kyll him. And when they had fulfylled all that were writen of him, they tooke him doune from the tree and put him in a Sepulchre. But GOD rayled hym agayne from death

death the thirde daye, and he was seen many dayes of theim which went with hym from Galile to Jerusalem, which are witnesses vnto the people. And we declare vnto you, howe that the promes (which was made vnto the fathers) GOD hath fulfilled vnto their children (euen vnto vs) in that he rayled vp Jesus agayne: Euen as it is written in the seconde Psalme. Thou arte my sonne, this daye haue I begotten thee. As concernyng that he raised him vp from death, now no more to returne to corrupcio he saied on this wyse/ The holy promises made to Dauid will I geue faithfully to you. Wherfore he sayeth also in another place/ Thou shalt not suffre thine holy to see corrupcion. For Dauid (after that he had in his tyme, fulfilled the will of GOD) fell on slepe, and was laied vnto his fathers and sawe corrupcion. But he whom god raised again, sawe no corrupcion. Be it knowen vnto you therefore (ye men and brethren) that through this man, is preached vnto you forgeuenes of synnes, & that by hym all that beleue are iustified from all thynges, from which ye could not be iustified by the law of Moses. Beware therefore, least that fall on you, which is spoken of in the Prophetes, behold ye dispisers and wonder, and perishe ye, for I do a worke in your daies, which ye shall not beleue, though a man declare it you.

¶ The Gospell.



Jesus stode in the middes of his disciples and saied vnto theim: peace be vnto you, It is I, feare not. But thei were abashed and afraied and supposed that thei had seen a spirit. And he saied vnto theim, Why are ye troubled, and why doo thoughtes arise in your hartes? Behold my hãdes and my fete, that it is euen I my self. Handle me and se, for a spirit hath no flesche and bones as ye se me haue. And when he had thus spoken, he shewed theim his handes Luke xxiiij.

and his fete. And while thei yet beleued not for ioy, and wondered he saied vnto them: Haue ye here any meate And thei offered hym a pece of a broyled fishe and of an Hony combe. And he tooke it and did eate before them. And he saied vnto them, these are the woordes whiche I spake vnto you, while I was yet with you: That al muste nedes bee fulfilled, whiche were written of me in the Lawe of Moses, and in the Prophetes. and in the Psalmes, Then opened he their wittes, that thei might vnderstand the scriptures, and saied vnto them: Thus it is written, and thus it behoued christ to suffre, and to arise again from death the thirde daie, and that repentaunce and remission of synnes, should bee preached in his name emong al nacions, and muste begin at Jerusalem. And ye are witnesses of these thynges.

¶ At Euensong.

The second lesson. i. Cor. xv. vnto the ende.

¶ The first Sondaie after Easter.

Beatus vir Psal. cxii.



Blessed is the man that feareth the lorde: he hath greate delite in his commaundementes

His seede shalbe mightie vpon yearth: the generacion of the faythfull shalbee blessed.

Riches and plenteousnes shall be in his house: And his rightousnes endureth for euer.

Vnto the Godly there ariseth vp light in the darknes: he is mercifull, louyng and righteous.

A good man is merciful and lendeth: and wil guyde his woordes with discrecion.

For he shall neuer be moued, and the righteous shalbe had in euerlastyng remembraunce.

He will not bee afraied of any euil tidynges: For his hart

harte standeth fast, and beleueth in the Lorde.

His harte is stablished and wil not shrynke, vntyl he se hys delyre vpon his enemies.

He hath spersed abroade, and geuen to the poore, and his righteousnes remayneth for euer, his horne shalbe exalted with honour.

The vngodly shal se it, and it shal greue him, he shall gnashe with his teeth and consume awaie, the desire of the vngodly shall perysshe.

Glory be to the father and to the sonne, and. &c.

As it was in the beginning, is now and euer. &c.

¶ The Collect.

Almightie father. &c. As at the second Cõmunion on Easter day.

¶ The Epistle.

ALL that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euẽ our faith. Who is it that ouercommeth the Worlde, but he which beleueth that Jesus is the sõne of God? This Jesus Christ is he that came by Water and bloud, not by Water only but by Water and bloude. And it is the spirite that beareth wytnes, because the spirite is truthe. For there are three whyche beare recorde in heauen, the Father, the Woorde, and the holye Ghoste, and these three are one. And there are three whiche beare recorde in yearth, the spirit and water and bloud, and these three are one. If we receyue the witnes of menne, the wytnes of God is greater. For this is the wytnes of God that is greater, which he testified of his sonne. He that beleueth on the sonne of God, hath the witnes in himself. He that beleueth not god, hath made him a lier, because he beleueth not the recorde that God gaue of his sõne. And this is the record, how that god hath geuẽ vnto vs eternal life and this life is in his sõne. He that hath the sonne hath life: and he that hath not the sonne of god hath no life. 1. John. 5.

¶ The Gospell.

John.xx. THe same daye at nyght: Whiche Was the fyrst day of the Sabbothes, When the doores Were shut (Where the disciples Were assembled together, for feare of the Jues) came Jesus and stode in the myddes, and sayed vnto them: Peace be vnto you. And When he hadde so sayde, he shewed vnto them his handes and his syde. Then Were the disciples glad When they sawe the Lorde. Then sated Jesus to them againe: Peace be vnto you. As my father sent me, euen so sende I you also. And When he had sated those wordes, he breathed on them, & sayd vnto them/receiue ye the holy ghost. Whosoeuers synnes ye remit, they are remitted vnto them. And whosoeuers sinnes ye retain they are retayned.

¶ The second Sonday after Easter.

Deus in adiutorium. Psalm.lxx. HAst thee O God to deleuer me / Make hast to helpe me, O Lorde.

Let them be ashamed & confounded that seke after my soule, let them be turned backwarde, and put to confusion, that Wishe me euill.

Let thē for their reward, be sone brought to shame/ that crye ouer me, there, there.

But let all those that seke the', be ioyfull and glad in the/and let all suche as delight in thy saluacion, say alway, the Lorde be prayed.

As for me I am poore and in mysery / Hast the vnto me (O GOD.)

Thou arte my helper and my redeiner/O Lord make no long tarying.

Glory be to the father. &c. As it Was in the. &c.

¶ The Collect.

ALmighty God, Which hast geuen thi holy sōne to be vnto vs, both a sacrifice for synne, and also an exāple of godly life. Geue vs the grace that We may alwayes

alwayes moſt thankfully receyue, that his inestimable benefite, and alſo daily indeuoure our ſelfes, to folowe the bleſſed ſteppes of his moſt holy lyfe.

¶ The Epiſtle.

THis is thanke worthie, yf a man for conſcience toward god, endure griefe and ſuffre wrong vndeſerued. For what praiſe is it, yf when ye be buffeted for your fautes, ye take it patiently? But and yf when ye do well, ye ſuffre wronge and take it patiently, then is there thanke with God. For herunto verely were ye called: For Chriſt alſo ſuffered for vs, leauyng vs an enſample, that ye ſhoulde folowe his ſteppes. Which did no ſynne neither was there guyle found in his mouth: Which when he was reuiled, reuiled not againe: whē he ſuffred, he threatened not: but cōmitted the vengeaunce to hym that iudgeth ryghteouſly, Which his owne ſelf bare our ſynnes in his body on the tree, that we beyng deliuered from ſynne, ſhould lyue vnto righteouſnes. By whoſe ſtripes ye were healed. For ye were as ſhepe goyng aſtraye: But are now turned vnto the ſhepherd, and Biſhop of your ſoules. 1. Peter. ii.

¶ The Goſpell.

CHriſte ſayde to hys diſcyples, I am the good ſhepherde, a good ſhepherde geuethe hys lyfe for thee ſhepe. An hyred Seruaunte, and hee whyche is not the ſhepeherde (neyther the ſhepe are hys owne) ſeeth the wolfe cōmyng, and leaueth the ſhepe and flyeth, and the wolfe catcheth, and ſkatreth the ſhepe. The hyred ſeruaunt flyeth, becauſe he is an hyred ſeruaunt, and careth not for the ſhepe. I am the good ſhepherde, and knowe my ſhepe, and am knowen of myne. As my Father knoweth me, euen ſo knowe I alſo my father. And I geue my lyfe for the ſhepe: and other ſhepe I haue, whyche are not of thys John. x.

folde, Them also must I bryng, and they shal heare my voyce, and there shalbe one folde, and one shepherde.

¶ The .iij. Sonday.

Confitebimur. Psalme. lxxv.

VNto thee (O GOD) do we geue thankes: yea, vnto the do we geue thankes.

Thy name also is so nie. And that do thy wonderous workes declare.

When I receyue the congregacion: I shall iudge according vnto ryght.

The yearth is weake, and all the inhabitors therof: I beare vp the pillers of it.

I sayd vnto the fooles, deale not so madly, and to the vngodly, set not vp your horne.

Set not vp your horne on hye: and speake not wyth a stiffe necke.

For promocion commeth neither from the Easte, nor from the West: nor yet from the South.

And why? god is the iudge, he putteth doune one and setteth vp another.

For in the hande of the Lord is ther a cup, & the wine is red/ It is full mixed, and he poureth out of the same.

As for the dregges therof. All the vngodly of the earth shall drynke them, and sucke them out

But I wyll talke of the God of Jacob / And prayse hym for euer.

All the hornes of the vngodly also wil I breake, and the hornes of the righteous shalbe exalted.

Glory be to the father, and to the sonne. &c.

As it was in the begynning. &c.

¶ The Collect.

ALmightie God, whyche shewest to all men that be in errour, the lyght of thy truth, to the intent that they may returne into the waye of ryghteousnes. Graunt vnto al them that be admitted, into the felow-

ship

ship of Christes relygion that they may eschewe those thinges, that be contrary to their profession and folow all such thinges as be agreable to the same, through our Lorde Jesus Christe. ¶ The Epistle.

DEerely beloued, I beseche you as straungers and pilgremes, abstayne from fleshely lustes, which fyght agaynst the soule, and se that ye haue honest conuersacion among the Gentils, that where as they backbite you as euil doers, they may se your good workes, & prayse God in the day of visitacion. Submit your selfes therfore, to al maner ordinances of man, for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him, for the punishment of euil doers, but for the laude of thē that do well. For so is the wyl of God, that with wel doyng, ye may stop the mouthes of foolishe and ignorant mē, as fre, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of god. Honour al mē, loue brotherly felowshyp, feare God, honour the kyng. 1. Peter. ii.

¶ The Gospell.

IEsus sayde to hys disciples: After a whyle ye shall not se me, and agayne after a whyle, ye shall se me, for I go to the father. Then sayde some of his disciples betwene thē selfes, What is this that he saith vnto vs, after a while ye shal not se me, and again after a while ye shal se me. and that I go to the Father. They saye therfore, what is this that he sayeth after a while? we cannot tel what he sayth. Jesus perceiued that thei would aske him, and sayd vnto them, ye inquire of this betwene your selfes, because I sayd, after a whyle ye shall not se me, and again after a while ye shall se me. Verely, verely I say vnto you: ye shall wepe and lament. But contrary wyse, the worlde shall reioyce. ye shall sorowe, but your sorowe shalbee John. 16.

turned

turned to ioye. A woman when she trauaileth, hath sorowe, because her houre is come. But assone as she is deliuered of the chylde, she remembreth no more the anguishe, for ioye that a man is borne into the world. And ye now therfore haue sorowe: but I will se you againe, and your hartes shall reioyce, and youre ioye shall no man take from you.

¶ The .iiij. Sonday.

Deus stetit in synagoga. Psalm. lxxxii.

GOd standeth in the congregacion of Princes: he is a iudge among Goddes.

How long wyll ye geue wrong iudgement, and accept the persons of the vngodly.

Defende the poore and fatherlesse: se that such as be in nede and necessitie haue ryght.

Deliuer the out cast and poore: Saue them from the hande of the vngodly.

They wyl not be learned nor vnderstand, but walke on styll in darkenes: all the foundacions of the yearth be out of course.

I haue sayde ye are Goddes: and ye all are chyldren of the moste hyghest.

But ye shal dye like men: & fal like one of the princes.

Aryse O God, and iudge thou the yearth: For thou shalt take all the heathen to thyne inheritaunce.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is now. &c.

¶ The Collect.

ALmightie God, whiche doest make the myndes of all faythful men, to be of one wyl: graunt vnto thy people, that they maye loue the thynge, whiche thou commaundest, and desyre that whyche thou doest promis, that among the sondery and manifolde chaunges of the worlde, our hartes may surely there be fyxed, where as true ioyes are to be founde: Through Christ oure Lorde.

The

¶ The Epistle.

EVery good gift and euery perfect gyft, is from aboue, and commeth doune from the father of lyghtes, With whom is no variablenes, nether is he chaunged vnto darkenes. Of hys owne wyll begat he vs, with thee woorde of truthe, that We shoulde be thee fyrste fruites of his creatures. Wherfore (deare brethren) let euery man be swift to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is righteous before god. Wherfore laye a part all fylthynes, and superfluitie of maliciousnes, and receiue with mekenes the worde that is grafted in you which is able to saue your soules. James.i.

¶ The Gospell.

IEsus sayed vnto hys disciples, nowe I go my waye to hym that sent me, and none of you asketh me whether I go, but because I haue said suche thynges vnto you, your hartes are ful of sorowe, Neuertheless, I tell you the truthe, it is expedient for you that I go away. For if I go not away, that cõforter will not come vnto you. But if I depart I wil sende him vnto you. And when he is come, he wyl rebuke the worlde of synne, and of ryghteousnes, and of iudgemẽt. Of sinne, because they beleue not on me: Of righteousnes, because I go to my father, & ye shal se me no more Of Iudgement because of the Prince of this worlde is iudged already. I haue yet many thynges to say vnto you but ye cannot beare them awaye nowe: howbeit, when he is come (which is the spirite of truthe) he will leade you into all truth. He shal not speake of himselfe, but whatsoeuer he shal heare, that shall he speake, and he wil shew you thinges to come. He shal glorify me for he shall receiue of myne, and shall shewe vnto you. All thinges that the father hath are mine: therfore saied I vnto you, that he shall take of myne, & shew vnto you. John.xvi.

The

¶ The.v. Sonday.

Quam dilecta tabernacula. Psal. xxxiiii.

HOwe amiable are thy dwellynges : Thou Lorde of Hostes.

My soule hath a desire and longyng to entre into the courtes of the Lorde : My harte and my flesshe reioyce in the liuyng God.

yea, the Sparowe hath founde her an house, and the Swalowe a nest where she may laye her young : Euen thy altares O Lorde of Hostes, my king and my God.

Blessed are they that dwell in thy house, they wyl be alwaye praysyng thee.

Blessed is that man whose strength is in thee / In whose harte are thy wayes.

Which goyng through the vale of misery, vse it for a well: and the pooles are fylled with water.

They wil go from strength, to strength: and vnto the God of Goddes appeareth euery one of them in Syon.

O Lorde God of Hostes, heare my prayer: Harken O God of Jacob.

Behold O God our defender, and loke vpon the face of thyne annoynted.

For one day in the courte / is better then a thousand.

I had rather be a doorekeper in the house of my God, then to dwell in the the tentes of vngodlynes.

For the Lorde God is a lyght and defence, the Lorde wyll geue grace and worshyp, and no good thyng shall he withhold from them that lyue a godly lyfe.

O Lorde God of Hostes, blessed is the man that putteth hys trust in thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

¶ The Collect.

LOrde, frō whom al good thinges do come, graūt vs thy hūble seruaūtes, that by thy holy inspiracion, we may thynke those thynges that bee good, and

by

by thy mercifull guydyng maie perfourme the same thorowe our Lorde Jesus Christ

¶ The Epistle.

BE that ye be doers of the word, and not hearers onely, deceiuyng your awne selfes. For if any man heare the woorde, and declareth not the same by his workes, he is lyke vnto a mã beholdyng his bodely face in a glasse. For assone as he hath looked on hymselfe, he goeth his waie, and forgetteth imediatly what his fashion was. But whoso loketh in the perfect lawe of libertie, & continueth therin (if he be not a forgetfull hearer, but a doer of the worke) the same shalbe happie in his deede. If any man emong you, seme to be deuoute, and refraineth not his toungue, but deceiueth his awne harte, this mãnes deuocion is in vain. Pure deuocion, and vndefiled before God the father, is this: to viset the fatherles and widowes in their aduersite, and kepe hymselfe vnspotted of the worlde. James. i.

¶ The Gospell.

VErely, verely, I saie vnto you, Whatsoeuer ye aske the father in my name, he wyl geue it you. Hetherto haue ye asked nothyng in my name. Aske and ye shall receiue, that your ioye maie be ful. These thynges haue I spoken vnto you by prouerbes. The tyme will come, whẽ I shal no more speake vnto you by prouerbes, but I shal shewe you plainly from my father. At that daie shal ye aske in my name. And I saie not vnto you that I will speake vnto my father for you. For the Father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde. Again I leue the worlde, and go to the father. John. xvi.

His disciples saied vnto hym: Lo, nowe thou talkest plainly and speakest no Prouerbe. Nowe are wee sure that thou knowest all thinges, and needest not that any man shall aske thee any question: therfore beleue wee, that thou camest frō God. Jesus answered them: now ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbe scattered euery man to his awne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spokē vnto you, that in me ye might haue peace: for in the worlde shal ye haue tribulaciō: but be of good chere I haue ouercome the worlde.

¶ The Assencion daie.

Proper Psalmes and Lessons.

At Matins.

Psalme. viij.
Psalme. xv.
Psalme. xxj.

} The second Lesson. Jhon. xiiij. vnto thend.

At the Communion.

Omnes gentes plaudite. Psalme. xlvij.

Clappe your handes together (all ye people:) O synge vnto God with the voyce of melody.

For the Lorde is hye and to bee feared, he is the greate kyng vpon all the yearth.

He shall subdue the people vnder vs, And the nacions vnder our fete.

He shall chose out an heritage for vs, Euen the worshyp of Jacob whom he loued.

God is gone vp with a mery noyes, And the Lorde with the sounde of the trumpe.

O synge prayses, synge prayses vnto oure God, O synge prayses, synge prayses vnto our kyng.

For God is the kyng of all the yearth, synge ye prayses with vnderstandyng.

God reigneth ouer ỹ heathē: god sitteth vpō his holy seat
The princes of the people are ioyned to the people, of the God of Abraham: for God which is very hie exalted, doth defende the earth, as it were with a shylde. Glory be. &c.

The. Collect

GRaunt We beseche the almighty God, that lyke as we do beleue thy only begotten sonne oure lorde to haue ascended into the heauēs: so We may also in harte & minde thether ascende, and With him contynually dWell.

The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Jesus began to do & teache, vntyl ỹ daye in Which he Was taken vp, after ỹ he through the holy ghost had geuen commaundemētes vnto the Apostles, whō he had chosen: to whō he also shewed him selfe alyue after his passion (& that by many tokens) appearing vnto theim. xl. dayes, & speakīg of the kingdō of God & gathered thē together, & cōmaūded thē that they should not depart frō Jerusalē: but to waite for ỹ promes of ỹ father, wherof (saith he) ye haue heard of me. For Jhō truly baptised With water: but ye shalbe baptised with ỹ holy ghost after these few daies. Whē they therfore were come together, thei asked of him saiyng: lord wilt ỹ at this time restore again ỹ kingdome of Israel? And he sayd vnto theim: it is not for you to know the times or ỹ seasons which the father hath put in his owne power. But ye shal receaue powre after ỹ the holy ghost is come vpon you. And ye shalbe Witnesses vnto me, not only in Jerusalē, but also in all Jury, and in Samaria & euē vnto the worldes ende. And when he had spoken these things, While they beheld, he was takē vp an hie, & a cloude receaued hī vp out of their sight. And While they loked stedfastly vp toward heauē as he wēt, behold: two men stode by them in white apparel, which also said: ye mē of Galilee, why stād ye gasing vp into heauē? This same Jesus whiche is taken vp frō you into heauen, shal so come, euen as ye haue sene him go into heauen. Act i.

The Gospel

Mar. xvi. JEsus appeared vnto ỹ eleuẽ as thei sat at meate: & cast in their teth their vnbelefe, and hardnes of hearte, because they beleued not thẽ whiche had sene ỹ he was risen again frõ ỹ dead: & he said vnto thẽ: go ye into al ỹ world, & preache ỹ gospel to al creatures: he ỹ beleueth & is baptised shalbe saued. But he ỹ beleueth not shalbe dãned. And these tokẽs shal folow thẽ ỹ beleue: in mine name thei shal cast out deuils, they shal speke with new tonges, they shal driue away serpẽtes. And if thei drinke any deadly thig, it shal not hurt thẽ. They shal lay their handes on ỹ sicke, & thei shal recouer. So thẽ whẽ ỹ lord had spokẽ vnto thẽ, he was receiued into heauẽ, & is on ỹ right hãd of God. And thei wẽt furth, & preached euery wher: The lord working with them, & cõfirming ỹ word with miracles folowing.

¶ Proper psalmes and lessons at Euensong.

Psalm. xxiiii.
Psalm. lxviii. } The second lesson Ephe. iiii. vnto the ende.
Psal. Cix viii.

¶ The sonday after the assencion.

Dominus regnauit. Psalm. xciij. THe lorde is king & hath put on glorious apparell: the lorde hath put on his apparel, and girded him selfe with strength.

He hath made the round worlde so sure: that it cannot be moued.

Euer sence the worlde begã, hath thy seate bene prepared: thou art from euerlasting.

The fluddes are rysen O lorde, the fluddes haue lift vp their noyes: the fluddes lift vp their waues.

The waues of the sea are mightye, and rage horrybly: but the lorde that dwelleth on high is mightier.

Thy testimonies O lorde, are very sure: holines becometh thyne houfe for euer. Glory be. &c. As it was. &c.

The Collect.

O God the king of glory, which hast exalted thine only sõne Jesus Christ, w great triũphe vnto thy kingdõ

in

in heauen: we beseche the, leaue vs not comfortles, but sende to vs thine holy ghost to comfort vs, and exalt vs vnto the same place whether oure sauioure Christe is gone before: Who lyueth and reigneth. &c.

The Epistle.

THe ende of all thinges is at hand: be ye therfore sobre, and watche vnto praier. But aboue all thinges haue feruent loue among youre selues: for loue shall couer the multitude of synnes. Be ye herberours one to another without grudging. As euery man hath receaued the gift, euen so minister the same one to another as good ministers of the manyfold graces of God. If any man speake, let him talke as the wordes of God. If any mā minister, let him do it as of the habilitie whiche God ministreth to hym: that God in all thinges may be glorified through Jesus Christe, to whom be praise and dominion for euer and euer. Amen. 1. Peter. iiij.

The Gospel.

WHen the comforter is come whome I wyll sende vnto you from the father (euen the spirite of truth, which procedeth of the father) he shall testyfye of me. And ye shall beare witnes also, because ye haue bene with me from the begynning. Iohn. xv.

These thinges haue I said vnto you because ye should not be offended. They shall excommunicate you: yea the tyme shall come, that whosoeuer kylleth you, wyll thinke that he doth God seruice. And such thinges wyl they do vnto you, because they haue not knowen the father, neither yet me. But these thinges I haue told you, that whan the tyme is come, ye may remēbre then that I tolde you. These thinges saide I not vnto you at the beginning, because I was presente with you. Iohn. xvi.

At the Communion.

¶ Witsonday.

Proper psalmes and lessons at Matins.

Psal. xlviij. / Psal. lxvij. / Psal. C. xlv. } The second lesson. Act. x. Then Peter opened his mouth vnto the ende.

At the Communion.

Exultate iusti in domino. Psalm xxxiij.

REioyce in the lorde O ye ryghteous: for it becommeth well the iuste to be thanckfull.

Prayse the lorde with harpe: synging psalmes vnto him with lute and instrument of ten stringes.

Syng vnto the lorde a newe song: sing prayses lustely (vnto hym) wyth a good courage.

For the worde of the lord is true: and all his workes are faithfull.

He loueth righteousnes and iudgemẽt: the yearth is full of the goodnes of the lord.

By the worde of the lorde are the heauens made: and all the hostes of them, by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon a heape: and laieth vp the depe as in a treasure house.

Let al the earth feare the lorde: stande in awe of him all ye that dwell in the worlde.

For he spake and it was done: he commaunded and it stode fast.

The lorde bringeth the counsayll of the heathen to nought: & maketh the deuises of the people to be of none effect (and casteth out the counsailes of princes.)

The counsaill of the lorde shall endure for euer: & the thoughtes of his harte from generacion to generacion.

Blessed are the people whose God is the lorde Iehouah: and blessed are the flocke that haue chosẽ him to be their inheritaunce.

The

The lorde loked doune from heauen and beheld all the chyldren of men: from the habitacion of his dwelling, he consydereth all them that dwell in the earth.

He fashioneth all the hartes of them: and vnderstandeth their workes.

There is no king that can be saued by the multytude of an hoost: neyther is any mightye man delyuered by much strength.

A horse is counted but a vayne thing to saue a man: neither shall he delyuer any man by his strength.

Behold the eye of the lorde is vpon them that feare him: and vpon them that put their trust in his mercy.

To deliuer their soules from death: & to defend them in the tyme of derth.

Oure soule hath pacyently taried for the lorde: for he is oure helpe and oure shylde.

For oure harte shall reioyce in him: because we hoped in his holy name.

Let thy mercifull kyndnesse O lord be vpon vs: like as we haue put oure trust in the.

Glory be to the father and to the sonne & to the. &c.

As it was in the beginnig, is now and euer. &c.

The Collect.

GOd whiche as vpon this daye hast taught the hartes of thy faithfull people by the sending to them the lyght of thy holy spirite: graunt vs by the same spirite to haue a right iudgement in all thinges & euermore to reioyce in his holy comfort, through the merites of Christ Jesus our sauiour, Who liueth and reigneth with the in the vnitye of the same spirite one God worlde without ende.

The Epistle.

Act. ij. When the fyftye dayes were come to an ende, they were all with one accorde together in one place. And sodenly there cam a sounde from heauē, as it had bene the comming of a mighty winde, & it filled all the house where they sat. And there appeared vnto them clouen tonges, like as they had bene of fyre, and it sat vpō eache one of theim: and they were all fylled with the holy ghost, and began to speake with other tonges, euen as the same spirit gaue them vtteraunce.

Then were dwelling at Jerusalem Jues deuout men, out of euery nacion of them that are vnder heauē. When this was noised about, the multitude came together and were astonied, because that euery mā hard them speake with his owne language. They wondred all, and maruailed saying among them selues: behold, are not al these which speake of Galylee? And how here we euery man his owne tong, wherin we were borne? Parthians, and Medes, and Elamites, & the inhabyters of Mesopotamia, and of Jury, and of Capadocia of Pontus and Alia, Phrigia & Pamphilia, of Egipt and of the parties of Libia, which is beside Siren, and straungers of Rome, Jewes and proselites, Grekes & Arrabians, we haue harde them speake in oure owne tonges the great workes of God.

The Gospel

Iohn. xiiij. Jesus sayd vnto his disciples: If ye loue me kepe my commaundementes, & I will praye the father, and he shall geue you another cōforter, that he may abyde with you for euer euen the spirite of truthe, whom the worlde can not receiue, because the world seeth him not, neither knoweth him. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you comfortles: but

wyl

wyll come to you. Yet a litle whyle and the worlde seeth me no more: but ye se me. For I liue and ye shall liue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

He that hath my cõmaundemẽtes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I wyll loue hym, and wyll shewe myne owne selfe vnto him.

¶ Proper psalmes and lessons at Euensong.

Psalm. C iiij. Psalm. Cxlv. } The.ii. lesson. Actes. xix. It fortuned when Apollo went to Corinthum vnto after these thinges.

¶ Monday in whitson weke.

O Be ioyful in the lorde (al ye landes:) serue the lorde with gladnes, and come before his presence with a song. *Iubilate deo. Psalm.C.*

Be ye sure that the lorde he is good: it is he that hath made vs, & not we our selfe, We are his people and the shepe of his pasture.

O go your way into his gates with thankesgeuing and into his courtes with prayse: be thankefull vnto him, and speake good of his name.

For the lorde is gracious, his mercie is euerlasting: & his truthe endureth from generacion to generacion.

Glory be to the father. &c. As it was in the. &c.

The Collect.

¶ God which. &c. (As vpon whit sonday.)

The Epistle.

THen Peter opened his mouth & said: of a truthe I perceaue that there is no respect of persons with God, but in al people, he that feareth him, *Act. X.*

and

and worketh righteousnes is accepted with hym. Ye knowe the preaching that God sent vnto the chyldren of Israell, preaching peace by Jesus Christ, whiche is lorde ouer all thinges: whiche preachyng was publyshed thorowout all Jury (and began in Galylee after the baptisme which John preached) how God anoynted Jesus of Nazareth with the holye ghost, and with power. Whiche Jesus went about doing good, & healing all that were oppressed of the deuyll, for God was with hym. And we are witnesses of all thinges whiche he did in the lande of the Jewes & at Jerusalē. Whō they slew and hanged on a tre: hym God rayled vp the third day and shewed hym openly, not to all the people, but vnto vs witnesses (cholē before of God for the same entent) whiche did eate and drinke with hym, after he arose from death And he commaunded vs to preache vnto the people, and to testifye that it is he, whiche was ordained of God to be the iudge of quick and dead. To hym geue all the prophetes witnesse that through his name whosoeuer beleueth in hym shall receaue remission of synnes.

Whyle Peter yet spake these wordes, the holy ghost fel on all theim whiche heard the preaching. And thei of the circumcision whiche beleued wer astonied as many as came with Peter, because that on the Gentyles also was shed out the gift of the holy ghost: For they heard them speake with tonges and magnifyed God. Then aunswered Peter: can any mā forbyd Water, that these should not be baptised whiche haue receaued the holy ghost as well as we: And he commaunded them to be baptised im the name of the lorde. Then prayed they hym to tary a few dayes.

The Gospel.

So

SO God loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in him should not perisshe, but haue euerlasting lyfe. For God sent not his sonne into the worlde to condempne the worlde, but that the worlde through him myght be saued. But he that beleueth on him is not condempned. But he that beleueth not, is condempned alredy, because he hath not beleued in the name of the only begotten sonne of God. And this is the condemnation, that light is come into the worlde, & men loued darcknes more then light, because their dedes were euel. For euery one that euel doeth, hateth the lyght, neither cometh to the lyght, least his dedes should be reproued. But he that doth truth, cometh to the light that his dedes may be knowne, how that thei are wrought in god. Iohn iiij.

Tuesday.

MY song shalbe of mercye and iudgement: vnto the (O lorde) wyll I syng. Misericordiã, Psalm.C.i.

O let me haue vnderstanding: in the way of Godlines.

When wylt thou come vnto me: I wyl walke in my house with a perfect harte.

I wyll take no wicked thing in hand: I hate the sinnes of vnfaithfulnes, there shal no such cleaue vnto me.

A froward hart shall depart from me: I wyll not knowe a wicked person.

Whoso preuely slaundreth his neighbour: hym will I destroye.

Who so hath a proude loke and hie stomake: I wyll not suffre him.

Myne eyes loke vnto such as be faithfull in the land: that they may dwell with me.

Who so leadeth a godly lyfe: he shalbe my seruaunt.

There shall no deceiptfull person dwell in my house: he that telleth lyes shal not tary in my syght.

I

I shall sone destroye all the vngodlye that are in the lande: that I may roote out all wicked doers from the citie of the lorde.

Glory be to the father and to the sonne and to the. &c.
As it was in the beginning, is now and euer. &c.

The Collect.

God whiche hast geuen thy. &c. As vpon witsonday.

The Epistle.

Act viij.

When the Apostles whiche were at Jerusalem heard saye: that Samaria had receaued the word of God, thei sēt vnto theim Peter & John. whiche when they were come doune prayed for them, that they might receaue the holy ghost For as yet he was come on none of them: but they were baptysed only in the name of Christ Jesu. Then layde they their handes on thē, & they receyued the holy ghost.

The Gospel.

Iohn. X.

Verely verely I say vnto you: he that entreth not in by the doze into the shepfolde, but climeth vp some other way, the same is a thefe, & a murtherer. But he that entreth in by the doze: is the shepharde of the shepe: To him the porter openeth, and the shepe heare his voice, & he calleth his owne shepe by name, & leadeth them out. And whē he hath lenth forth his own shepe, he goeth before them, and the shepe folowe him: for they knowe his voyce. A straunger will they not folowe, but wyll flye from him: for they know not the voice of straungers.

This prouerbe spake Jesus vnto them, but they vnderstode not what thynges they were whyche he spake vnto them. Then sayd Jesus vnto them agayne: verely verely, I saye vnto you: I am the doze of the shepe. All

euen

(euen as many as come before me) ar theues and murtherers, but the shepe did not heare them. I am the dore, by me if any entre in: he shalbe safe, and shall go in and out, and find pasture. A theefe commeth not, but for to steale, kyll, and destroy. I am come that they might haue lyfe & that they might haue it more abundauntly.

¶ Trinitie sonday.

¶ At matins.

The first lesson. Gene. xviii. vnto thend.

The second lesson. Math. iii. vnto thend.

¶ At the Communion.

GOd be mercyfull vnto vs and blesse vs: and shewe vs the light of his countenaunce and be mercyfll vnto vs. Deus misereatur. Psal. lxvij

That thy way may be knowē vpō earth: thy sauyng health among all nations.

Let the people prayse the O God: yea, let all the people prayse the.

O let the nacions reioyce and be glad: for thou shalt iudge the folke righteously and gouerne the nacions vpon yearth.

Let the people prayse the O God: let all the people prayse the.

Then shall the earth bryng forth her increase: and God euen oure awne God shall geue vs his blessyng.

God shall blesse vs: and all the endes of the worlde shall feare him.

Glory be to the father, and to the sonne: and to the holy ghost.

As it was in the begynnyng is now and euer shalbe: worlde with out ende.

The

The Collect.

ALmyghtye and euerlastyng God, whiche hast geuen vnto vs thy seruaũtes grace by the confessyon of a true faith to acknowlege the glory of the eternall trinitie, and in the powre of the deuine maiestie to worshyp the vnitie: we beseche the ye throughe the stedfastnes of this faith we may euermore be defendid from all aduersytie, whiche liuest and reignest one God world without ende.

The Epistle

Apoc. iiij.

AFter this I loked and behold: A dore was open in heauen & the fyrst voice whiche I hard was as it were a trompet, talking with me which sayd: come vp hether, & I wyll shew the thinges whiche must be fulfilled hereafter. And immediatly I was in the spirite: And behold a seate was set in heauen, and one sat on the seate. And he that sat: was to loke vpõ like vnto a Jaspar stone: and a Sardin stone. And there was a raigne bowe about the seat in sight like vnto an Emerauld. And about the seate were xxiiij. seates. And vpon the seates. xxiiij. elders sytting clothed in white raiment, & had on their heddes crownes of golde.

And out of the seates proceded lightninges, & thunderynges, and voices, and there were. vii. lampes of fire, burning before the seate, which are the. vij. spirites of God. And before the seate, there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde about the seate, were. iiij. beastes full of eyes, before and behynde. And the fyrst beaste was lyke a Lyon, & the second beast like a calfe, and the thyrde beaste, had a face as a man, and the fourth beaste was lyke a flyeng Egle. And the. iiij. beastes had eche one of them syxe wynges about hym, and they were

were full of eyes within. And they had no rest day neither night saiyng: Holy, holy, holy, Lorde God almightie whiche was and is, and is to come.

And when those beastes gaue glory and honour, and thankes to him that sate on the seate (whiche liueth for euer & euer) the .xxiiii. Elders fel doune before him that sat on the throne, and worshipped him that liueth for euer, & cast their crounes before the throne saiyng: thou art worthy O Lord (our God) to receiue glory, and honour, and power, for thou hast created all thinges, and for thy wylles sake they are, and were created.

The Gospell.

There was a man of the Pharises named Nicodemus a ruler of the Jewes. The same came to Jesus by night & said vnto him: Rabbi, we knowe that thou art a teacher come from God, for no man could do such miracles as thou doest, except God were with him. Jesus aunswered and said vnto him: Uerely, verely I say vnto the, except a mā be borne from aboue, he cannot se the kingdō of God. Nicodemus said vnto him: how can a man be borne when he is olde? can he entre into his mothers wombe & be borne againe? Jesus aūswered, verely, verely I say vnto the, except aman be borne of water and of the spirite, he cannot entre into the kingdom of God. That which is borne of the flesshe, is flesshe, and that whiche is borne of the spirite, is spirite. Meruayll not thou that I said to the, ye must be borne from aboue. The wynde bloweth where it lusteth, and thou heareſt the soūd therof but thou canst not tell whence it commeth nor whether it goth: So is euery one that is borne of the spirite. Nicodemus aūswered & said vnto him: how can these thīges be? Jesus aūswered and said vnto him, arte thou a master in Israel and knowest not these thinges: verely? Ihon. iij.

verely, I say vnto the, we speake that we do know, and testifie that we haue seen: & ye receiue not our witnes. If I haue tolde you yearthly thinges, & ye beleue not: how shall ye beleue if I telt you of heauenly thinges. And no man ascendeth vp to heauen, but he that came doune frō heauē euen the sonne of mā whiche is in heauen. And as Moses lift vp the serpēt in the wildernes: euen so must the sonne of mā be lift vp, that whosoeuer beleueth in him, perishe not, but haue euerlasting life.

¶ The first sonday after Trinitie sonday.

Beati immaculati. Psal. cxix.

BLessed are those that are vndefiled in the way: and walke in the law of the lord.

Blessed are they that kepe thy testimonies: & seke him with al their whole hart.

For they which do no wickednes: walke in his wayes.

Thou hast charged, that we shal diligently kepe thy cōmaundementes: O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke the with an vnfained hart: when I shall haue learned the iudgemētes of thy righteoulnes.

I wil kepe thy ceremonies: o forsake me not vtterly.

Glory be to the father. &c. As it was in the. &c.

The Collect.

GOD the strength of all theim that trust in thee, mercifully accept our prayers: And because the weaknes of our mortall nature can do no good thing without thee, graunt vs the helpe of thy grace, that in kepyng of thy commaundementes we may please the both in wyll and dede, through Jesus Christ our lorde.

The

The Epistle.

DEerely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appereth the loue of God to vs warde, because that God sent his onely begotten sonne into the World, that we might liue through hym. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agrement for our sinnes. i.Ihon.iiij.

Dearely beloued, if God loued vs, we ought also to loue one another. No man hath seen God at any time. If we loue one another, God dwelleth in vs & his loue is perfite in vs. Hereby knowe we that we dwell in him and he in vs: Because he hath geuen vs of his spirite. And we haue seen, & do testifie that the father sent the sonne to be the sauior of the world: whosoeuer cõfesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should haue trust in the day of iudgement. For as he is, euẽ so are we in this world. There is no feare in loue, but perfite loue casteth out feare, for feare hath painfulnes. He that feareth, is not perfect in loue. We loue him for he loued vs first. If a man say: I loue God, and yet hate his brother he is a lyar. For how can he that loueth not his brother whome he hath seen, loue God whome he hath not seen? And this commaundement haue we of him: that he which loueth God should loue his brother also.

The Gospell.

THere was a certaine riche man, which was clothed in Purple and fine white, and fared deliciously euery day: And thẽre was a certaine beg- Luc. xvi.

ger named Lazarus Which lay at his gate ful of sores, desiryng to be refreshed with the crommes whiche fell frō the riche mans borde & no man gaue vnto him. The dogges came also and licked his sores. And it fortuned, that the begger died & was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And beyng in hell in tormentes, he lifte vp his eies & sawe Abraham afarre of and Lazarus in his bosome, and he cried and said: father Abraham haue mercy on me, & send Lazarus, that he may dippe the tippe of his fynger in water, & coole my tongue, for I am tormented in this flame. But Abraham said: sonne, remēbre that thou in thy life tyme, receiuedest thy pleasure: & contrary wise, Lazarus receiued paine: But now he is comforted, and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would go from hēce to you cannot: neither may come frō thēce to vs. Then he said, I pray the therfore father, send him to my fathers house (for I haue .v. brethren) for to warne theim, least they come also into this place of torment. Abraham sayd vnto him: they haue Moses & the Prophetes, let them heare them. And he sayd: nay father Abrahā, but if one come vnto them frō the dead, they wyll repent. He sayd vnto hym: If they heare not Moses and the Prophetes, neyther will they beleue, though one rose from death againe.

¶ The second sonday.

In quo corrigit Psal. Cxix.

Wher withall shal a yong man clense his way: euen by rulyng himselfe after thy worde.

With my whole hart haue I sought the: O let me not go wrong: out of thy commaundementes.

Thy wordes haue I hyd within my hart: That I should not synne against the.

Blessed

Blessed art thou O Lord: O teache me thy statutes.

With my lyppes haue I been telling of al thy iudgementes of thy mouthe: I haue had a great delite in the way of thy testimonies, as in all maner of riches.

I wyll talke of thy commaundemētes: and haue respect vnto thy waies.

My delite shalbe in thy statutes: and I wyll not forget thy worde.

Glory be to the father, and to the sonne. &c.

As it was in the beginning is now. &c.

The collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whome thou doest bryng vp in thy stedfast loue: Graunt this. &c.

The Epistle.

MArueyle not my brethren though the worlde hate you. We knowe that ye are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. Whosoeuer hateth his brother is a manslear. And ye knowe that no manslear hath eternall lyfe abiding in him. Hereby perceiue we loue: because he gaue his life for vs: And we ought to geue our lifes for the brethrē. But whoso hath this worldes good and seeth his brother haue nede: and shutteth vp his compassiō from hym: how dwelleth the loue of God in him? My babes let vs not loue in worde, neither in tongue: but in dede and in veritie. Hereby we knowe that we are of the veritie, and can quiet our hartes before him. For if our hart condempne vs, God is greater then our hart, & knoweth all thinges. Derely beloued, if our hart cōdempne vs not, then haue we trust to God ward: & whatsoeuer we aske, we receiue of him because we kepe his cōmaundemētes & do those thinges which 1.Ihon.iij.

are pleſaunt in his ſight. And this is his commaundement, that we beleue on the name of his ſonne Jeſus Chriſt and loue one another as he gaue cõmaundemẽt. And he that kepeth his cõmaundementes dwelleth in him, & he in him, and hereby we knowe that he abideth in vs euen by the ſpirite whiche he hath geuen vs.

The Goſpell.

Luc. xiiij.

A Certain man ordained a great ſupper & bad many, and ſent his ſeruãt at ſupper time, to ſay to thẽ that were bidden, come: for all thinges are now ready. And they al at once began to make excuſe. The firſt ſayd vnto him: I haue bought a farme, & I muſt nedes go and ſee it, I pray the haue me excuſed. And another ſaid: I haue bought .v. yoke of Oxen, and I go to proue them, I pray the haue me excuſed. And another ſayd I haue maried a wife and therfore I cannot come. And the ſeruaunt returned and brought his maſter woorde againe therof. Then was the good mã of the houſe diſpleaſed, and ſaied to his ſeruaunt: go out quikely into the ſtretes and quarters of the citie, and bring in hither the poore and feble and halt and the blind. And the ſeruaunt ſayd: Lorde it is done as thou haſt commaũded, and yet there is roume. And the Lorde ſayd vnto the ſeruaunt: go out vnto the hie waies & hedges, and compel them to come in, that my houſe may be fylled. For I ſay vnto you, that none of thoſe whiche were bydden, ſhall taſt of my ſupper.

ℂ The third ſonday.

R. tribuo ſeruo tuo pſal. c. xix.

DO well vnto thy ſeruaunt: that I may lyue and kepe thy worde.

Open thou mine eyes: that I may ſee the wonderous thinges of thy lawe.

Jam

I am a straunger vpon yearth: O hyde not thy commaundementes fro me.

My soule breaketh out for the very feruẽt desire: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: And cursed are they that do erre from thy commaundementes.

O turne fro me shame and rebuke: For I haue kept thy testimonies.

Princes also did syt and speake against me: but thy seruaunt is occupied in thy statutes.

For thy testimonies are my delite: & my counsailors.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The Collect.

LOrde we beseche the mercifully to heare vs, and vnto whom thou hast geuen an hartie desyre to pray: graunt that by thy mightie ayde we may be defended through Iesus Christ our lorde.

The Epistle.

SUbmit your selfes euery man one to another, knit your selfes together in lowlines of mind. For God resisteth the proude, & geueth grace to the humble. Submit your selfes therefore vnder the mightie hand of God that he may exalt you, when the tyme is come. Cast all care vpon hym: for he careth for you. Be sober and watch: for your aduersary the deuyll as a roaryng Lyon walketh about, seking whom he may deuour: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your bretheren that are in the worlde. But the God of all grace whiche hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after ye haue suffred a litle 1. Pet. v.

a litle affliction) make you perfect: Settle, strength, & stablishe you. To him be glory and dominion for euer and euer. Amen.

The Gospell

Luc. xv.

THen resorted vnto him all the publicans & sinners for to heare him. And the Pharises and Scribes murmured saiyng. He receiueth synners, and eateth with theim. But he put furth this parable vnto theim saiyng: what man among you hauing an hundreth shepe (if he lose one of theim) doeth not leaue nynty & nyne in the Wildernes, and goeth after that which he is lost, vntill he finde it: And when he hath foūd it, he laieth it on his shoulders with ioye. And assone as he commeth home, he calleth together his louers and neighbours, saiyng vnto them: Reioyce with me, for I haue found my shepe, whiche was lost. I say vnto you, that like wise ioy shalbe in heauen ouer one synner that repenteth, more then ouer nynty & nyne iust persones which nede no repentaunce.

Either what woman (hauyng ten grotes, if she lose one) doth not light a candle, and swepe the house, & seke diligently till she finde it: And when she hath found it, she calleth her louers and her neighbours together, saiyng: Reioyce with me, for I haue founde the grote which I had lost. Lykewise I say vnto you, shall there be ioy in the presence of the Aungels of God, ouer one synner that repenteth.

¶ The fourth sonday.

Adhesit pauimento anima mea. Psal. c. xix

MY soule cleaueth to the dust: O quicken thou me according to thy worde.

I haue knowleged my wayes & thou heardest me: O teache me thy statutes.

Make

Make me to vnderstande the way of thy cõmaundementes: and so shall I talke of thy wõderous worckes.

My soule melteth away for very heauynes: comforte thou me accordyng vnto thy worde.

Take fro me the way of lyeng: and cause thou me to make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgmentes haue I laied before me.

I haue stycken vnto thy testimonies: O Lorde confound me not.

I wyll runne the way of thy cõmaundemẽtes: when thou hast set my hart at libertie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

The Collect.

O God the protector of all that trust in thee, without whom nothing is strõg, nothing is holy, increase and multyply vpon vs thy mercy, that thou beyng our ruler and guide, we may so passe through thinges temporall, that we fynally loose not the thinges eternall: Graunt this heauenly father for Iesu Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this lyfe, are not worthy of the glory which shalbe shewed vpõ vs. For the feruent desire of the creature abydeth, lokyng when the sonnes of GOD shall appeare, because the creature is subdued to vanitie, against the wyll therof, but for his wyll whiche hath subdued thesame in hope. For thesame creature shalbe delinered from the bondage of corrupcion, into the glorious libertie of the sonnes of GOD. For we know Rom. viij.

knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme: not onely it, but we also whiche haue the first fruites of the spirite mourne in our selues also, and wayte for the adopcion (of the chyldren of GOD) euen the deliueraunce of our bodies.

The Gospell.

Luc. vi. BE ye merciful as your father also is merciful. Iudge not & ye shal not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shalbe geuen vnto you, good measure and pressed doune, and shaken together and running ouer, shal men geue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you agayne.

And he put furth a similitude vnto thē. Can the blind lede the blind: do they not both fall into the diche? The disciple is not aboue his master: euery man shalbe perfect, euē as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye? Either how canst thou say to thy brother: Brother, let me pull out the mote that is in thyne eye, when thou seest not the beame that is in thine owne eye. Thou ypocrite, cast out the beame that is in thine owne eye first, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The .v. sonday.

Legem pone. Psal. Caix. TEache me, O Lord, the way of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstanding, and I shall kepe thy lawe: yea, I shal kepe it with my whole hart.

Make

Make me to go in the path of thy cõmaundemẽtes: for therin is my desire.

Encline my hart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, least they beholde vanite: and quicken thou me in thy way.

O stablishe thy worde in thy seruaunt: that I may feare the.

Take away the rebuke that I am afraied of: for thy iudgementes are good.

Beholde my delite is in thy commaundementes: O quicken me in thy righteousnes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning is now. &c.

The collect.

GRaunt Lorde we beseche thee, that the course of this world may be so peaceably ordred by thy gouernaũce, that thy cõgregacion may ioyfully serue the in all Godly quietnes, through Jesus Christ our lorde.

The Epistle.

BE you all of one mynde, and of one hart, loue as brethren, be pityful, be courteous (meke) not rẽdring euil for euill, or rebuke for rebuke: but contrary wise blesse, knowyng that ye are there vnto called, euen that ye should be heires of the blessyng. For he that doth long after life & loueth to see good dayes, let hym refraine his tongue from euil, and his lippes that they speake no guyle. Let him eschewe euill and do good: let him seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. Againe, the feare of the Lorde is ouer them that do euell. i.Petr iij.

Moreouer, who is he that will harme you if ye folow that

that whiche is good: yea, happye are ye, if any trouble happen vnto you for righteoulnes sake. Be not ye afraide for any terror of them, neither be ye troubled, but sanctifie the Lorde God in your hartes.

The Gospell.

Luc. v. IT came to passe that when the people preased vpon hym, to heare the woorde of God (he stoode by the lake of Genazareth) and saw. ii. shippes stand by the lakes side, but the fishermen were gone out of them, and were washyng their nettes. And he entred into one of the shippes (whiche pertayned to Simon) and prayed him, that he woulde thrust out a litle from the lande. And he sat doune and taught the people out of the shyppe. When he had left speaking, he said vnto Simon: lanche out into the depe and let slippe your nettes to make a draught. And Symon aũswered and said vnto him: Master we haue labored all night and haue taken nothing. Neuertheles, at thy cõmaundement, I wyll lose furth the nette. And when they had this done, they incloled a great multytude of fishes. But their net brake and they beckened to their felowes (whiche were in the other ship) that they should come and helpe them. And they came and fylled both the shippes, that they sonke againe.

When Symon Peter sawe this he fell doune at Jesus knees, saiyng: Lorde go from me, for I am a synful man. For he was astonied and all that were with him at the draught of fyshes whiche they had taken, and so was also James and Jhon the sonnes of zebede which were parteners with Symon. And Jesus saied vnto Symon: feare not, from hencefurth thou shalt catche men. And they brought the shippes to lande, & forsoke all and followed him.

The

¶ The.vi. Sondaie.

LEt thy louyng mercie come also vnto me, O Lorde: Euen thy saluacion, accordyng vnto thy worde. Et ueniat sup. Psalm.C.XIX.

So shall I make aunswere vnto my blasphemers: For my trust is in thy worde.

O take not the worde of thy truth vtterly out of my mouthe: For my hope is in thy iudgementes.

So shall I alwaie kepe thy Lawe: Yea, for euer and euer.

And I will walke at libertie: for I seke thy cõmaundementes.

I will speake of thy testimonies also, euẽ before kynges: And I will not be ashamed.

And my delight shalbee in thy commaundementes: whiche I haue loued.

My handes also will I lift vp, vnto thy commaundementes whiche I haue loued: And my study shalbee in thy statutes.

Glory be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

GOd whiche haste prepared, to theim that loue thee, suche good thynges as passe all mannes vnderstãdyng: Poure into our hartes, suche loue toward thee, that we louyng thee, in al thynges maie obtein thy promises, whiche excede all that wee can desire: Through Jesus Christ our Lorde.

The Epistle.

KNowe ye not, that all we whiche are Baptised in Jesu Christe, are Baptised to dye with hym: wee are buried then with hym by Baptisme for to dye: that likewise as Christ was Roma. VI.

raiſed from death, by the glory of the father, euen ſo we alſo ſhould walke in a newe life. For if we bee grafte in death like vnto hym: Euen ſo ſhall we bee partakers of the reſurrecciō: knowyng this, that our old man is crucified with him alſo, that the body of ſinne, might vtterly be deſtroyed that hēcefurth we ſhould not be ſeruaūtes vnto ſynne. For he that is ded, is iuſtified frō ſynne.

Wherefore, if we bee dedde with Chriſt, we beleue, that we ſhall alſo liue with hym, knowyng that Chriſt beyng raiſed from death, dieth no more. Death hath no more power ouer hym. For as touchyng that he died, he died concernyng ſynne once. For as touchyng that he liueth, he liueth vnto God: Likewiſe conſider ye alſo, that ye are dedde, as touchyng ſynne, but are aliue vnto God, through Jeſus Chriſt our Lorde.

The Goſpell.

Math. V.

JEſus ſaied vnto his Diſciples, excepte your righteouſneſſe exceede the righteouſnes of the Scribes and Phariſes, ye cannot entre into the kyngdom of heauen. Ye haue hard that it was ſaied vnto them of the old tyme, thou ſhalt not kil: whoſoeuer killeth, ſhalbe in daūger of iudgement. But I ſaie vnto you: that whoſoeuer is angry with his brother (vnaduiſedly) ſhalbe in daūger of iudgement. And whoſoeuer ſaie vnto his brother, Racha, ſhalbe in daūger of a Counſaill. But whoſoeuer ſaieth, thou foole, ſhalbe in daunger of hell fire. Therfore, if thou offereſt thy gifte at the Aulter, and there remembreſt that thy brother hath ought againſt thee, leaue there thyne offeryng before the Aulter, and go thy waie firſt, and be recōſiled to thy brother, and then come and offer thy gift.

Agree with thyne aduerſarie quickly, whileſt thou art in the waie with hym, leaſt at any tyme the aduerſarie, deliuer thee to the Judge, and the Judge deliuer

thee

thee to the Minister, and then thou bee cast into prison. Verely I saie vnto thee, thou shalt not come out thence till thou haue paied the vttermoste farthyng.

¶ The.vii. Sondaie.



THynke vpon thy seruaunt, as concernyng thy worde: wherein thou hast causedme to put my trust. Memor esto. Psal.C.xix.

Thesame is my comfort in my trouble: for thy worde hath quickened me.

The proude haue had me excedyngly in derision: yet haue I not shrynked from thy lawe.

For I remembred thyne euerlastyng iudgementes, O Lorde: And receiued comfort.

I am horribly afraied: For the vngodly, that forsake thy lawe.

Thy statutes haue been my sōges: in the house of my pilgrimage.

I haue thought vpon thy name, O lorde in the night season: And haue kept thy lawe.

This I had: Because I kepte thy commaundementes.

Glory be to the father and to the sonne: and to the holy ghoste.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

LOrde of all power and might, whiche art the aucthour and geuer of all good thynges, graffe in our hartes the loue of thy name, increase in vs true religion, norisshe vs with all goodnes, and of thy greate mercie, kepe vs in thesame: Through Iesus Christ our Lorde.

The Epistle.

Roma. VI.

I Speake grossely, because of the infirmitie of your flesshe. As ye haue geuen your membres seruauntes to vnclennes and to iniquitie (frō one iniquitie to another) euen so nowe geue ouer youre membres seruauntes vnto righteousnesse, that ye maie bee sanctified. For when ye were seruauntes of synne, ye were voyde of righteousnesse. what fruite had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges are death. But now are ye deliuered from synne, and made the seruaūtes of GOD, and haue your fruite to bee sanctified, and the ende euerlastyng life. For the rewarde of synne is death, but eternall life is the gift of God: Through Iesus Christ our Lorde.

The Gospell.

Math. VIII.

IN those daies, when there was a verie greate compaignie, and had nothyng to eate. Iesus called his disciples vnto hym, and saied vnto theim: I haue compassion on the people, because thei haue been now with me thre daies, and haue nothyng to eate: And if I sende them awaie fastyng to their awne houses, thei shall faint by the waie, for diuerse of theim came frō farre. And his disciples answered him: where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, how many loaues haue ye? Thei saied seuen. And he commaūded the people to sit doune on the ground. And he toke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples, to set before theim. And thei did set thē before the people. And thei had a fewe small Fishes. And when he had blessed, he commaūded theim also to be set

before

before the. And thei did eate, and were suffised. And thei toke vp of the broken meate that was left, seuen basketes full. And thei that did eate were about foure thousande. And he sent them awaie.

¶ The.viii. Sondaie.



Thou art my portiō, O lorde: I haue promised to kepe thy lawe. *Portio mea. Psalm.C.XIX.*

I made myne humble peticion in thy presence with my whole harte: O bee mercifull vnto me, accordyng vnto thy woorde.

I call myne awne waies to remembraunce: And turne my fete vnto thy testimonies.

I made hast: and prolonged not to kepe thy cōmaundementes.

The congregacion of the vngodly haue robbed me: But I haue not forgotten thy lawe.

At midnight will I rise, to geue thankes vnto thee: Because of thy righteous iudgementes.

I am a compaignion of all them that feare thee: and kepe thy commaundementes.

The yearth, O Lorde, is full of thy mercie: O teache me thy statutes.

Glory be to the father and to the sonne: and to the holy ghoste.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.



OD whose prouidence is neuer deceiued, we humbly beseche thee, that thou wilt putt awaie from vs all hurtfull thynges, and geue those thynges whiche bee profitable for vs:

Through Iesus Christ our Lorde.

The Epistle.

Roma. VIII.

BRethren we are debters not to the flesshe, to liue after the flesshe. For if ye liue after the flesshe, ye shall die. But if ye (through the spirite) doo mortify the deedes of the body, ye shall liue. For as many as are led by the spirite of God, thei are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adoption, whereby we crye: Abba father. The same spirit certifieth our spirit, that we are the sonnes of god If we bee sonnes, then are we also heires, the heires I meane of God, and heires annexed with Christ: if so be that we suffre with hym, that we maie be also glorified together with hym.

The Gospell.

Math. VII.

BEware of false prophetes, which come to you in shepes clothyng, but inwardly thei are rauenyng wolues. Ye shall knowe theim by their fruites. Do men gather Grapes of Thornes? Or figges of Thistles? Euen so euery good Tree bryngeth furth good fruite: But a corrupt Tree, bryngeth furthe euill fruite, A good Tree cannot bryng furthe bad fruites, neither can a bad tree bryng furthe good fruite. Euery tree that bryngeth not furthe good fruite, is hewen doume and caste into the fire. Wherfore, by their fruites ye shall knowe them. Not euery one that saieth vnto me, Lorde, Lorde, shal enter into the kyngdom of heauen: But he that doeth

the will of my father whiche is in heauen, he shal entre into the Kyngdom of heauen.

¶ The.ix. Sondaie.



LOrde, thou haste delt graciously with thy seruaunt: Accordyng vnto thy worde. Bonitatem. Psal.C.XIX.

O learne me true vnderstandyng, and knowlege: For I haue beleued thy commaundementes.

Before I was troubled I went wrong: But now I haue kept thy worde.

Thou art good and gracious: O teache me thy Statutes.

The proude haue immagined a lye against me: But I will kepe thy commaundementes with my whole harte.

Their hart is as fat as braune: But my delight hath been in thy lawe.

It is good for me that I haue been in trouble: That I might learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of gold and siluer.

Glory be to the father and to the sonne: and to the holy ghoste.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.



GRaunt to vs Lorde we beseche thee, the spirite to thinke, and do alwaies suche thynges as bee rightfull, that we whiche cannot bee without thee, may by thee be able to liue according to thy will: Through Jesu Christ our Lorde.

The Epistle.

i.Cor.X.



Rethrē, I would not that ye ſhould be ignorāunt, how that our fathers were all vnder the Cloude, and all paſſed through the Sea, and were all Baptiſed vnder Moſes in the Cloude, and in the Sea, and did all eate of one ſpirituall meate, and did all drinke of one ſpirituall drynke. And thei dranke of the ſpirituall Rocke that folowed them, whiche Rocke was Chriſte. But in many of theim had God no delight. For thei wer ouerthrowen in the wilderneſſe.

Theſe are enſamples to vs, that we ſhould not luſt after euill thynges, as thei luſted. And that ye ſhould not be worſhippers of Jmages, as wer ſome of theim, according as it is written. The people ſat doune to eate and drynke, and roſe vp to playe. Neither let vs be defiled with fornication, as ſome of them wer defiled with fornicacion, and fell in one daie, thre and twentie thouſande. Neither let vs tempt Chriſt as ſome of thē tempted, and were deſtroyed of Serpentes. Neither murmure ye, as ſome of theim murmured, and were deſtroyed of the deſtroyer.

All theſe thynges happened vnto them for enſamples: But are written to putte vs in remembraunce, whom thendes of the worlde are come vpon. Wherefore let hym that thynketh he ſtandeth, take hede leaſt he fall. There hath none other temptacion takē you, but ſuche as folowed the nature of man. But God is faithfull, whiche ſhall not ſuffre you to be tempted aboue your ſtrength: but ſhal in the mid-

des

des of the temptacion make awaie, that ye maie be able to beare it.

The Gospell.

IEsus saied vnto his Disciples, there was a certain rich manne whiche had a Steward, and the same was accused vnto hym, that he had wasted his goodes. And he called hym, and saied vnto hym: How is it, that I heare this of thee: Geue accomptes of thy Stewardship, for thou maiest bee no longer Steward. The Steward saied within hym self: what shall I doo: For my Master taketh awaie from me the Stewardship. I can not dig, and to beg I am ashamed. I wote what to do, that when I am put out of the Stewardship, thei maie receiue me into their houses. Luc. XVI.

So when he had called all his Masters debters together, he saied vnto the firste, howe muche owest thou vnto my Master: And he saied an hundred Tunnes of oyle. And he saied vnto him, take thy bill, and sit doune quickly, and write fiftie. Then saied he to another, how muche owest thou: And he saied an hundred Quarters of wheate. He saied vnto hym, take thy Bill and write foure skore. And the lorde commended the vniuste Steward, because he had doen wisely. For the children of this worlde are in their nacion, wiser then the children of light. And I saie vnto you: Make you frendes of the vnrighteous Mammon, that when ye shall haue nede, thei maie receiue you into euerlastyng habitacions.

¶ The .x. Sondaie.

Thy

Manus tuæ. Psal C.XIX.

THy handes haue made me and fashioned me: O geue me vnderstãdyng, that I may learne thy commaundementes.

Thei that feare thee will be glad, whẽ thei se me: Because I haue put my truste in thy worde.

I knowe, O Lorde, that thy iudgementes are right: And that thou of very faithfulnes, hast caused me to be troubled.

O let thy mercifull kyndnes be my cõfort: Accordyng vnto thy worde vnto thy seruaunt.

O let thy louyng mercies come vnto me, that I maie liue: For thy lawe is my delight.

Let the proude bee confounded, for thei go wickedly aboute to destroye me: But I will bee occupied in thy commaundementes.

Let suche as feare thee, and haue knowen thy testimonies: Be turned vnto me.

O let my harte be found in thy statutes: that I be not ashamed.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Colleet.

LEt thy mercifull eares, O lorde, be open to the praiers of thy humble seruaũtes, and that thei maie obtein their peticions, make theim to aske suche thynges as shall please thee: through Jesus Christ our Lorde.

The Epistle.

i Cor. XII.

COncernyng spirituall thynges (brethren) I would not haue you ignorant. Ye knowe that ye were Gentiles, and went your waies vnto the domme images, euen as ye wer led. Wherefore I declare vnto you, that no man speakyng by

by the spirite of God, confieth Jesus. Also no manne can say, that Jesus is the lorde, but by the holy ghost. There are diuersities of giftes, yet but one spirite. And there are differences of administracions, & yet but one Christ. And there are diuerse maners of operacions, and yet but one God, whiche worketh all in all.

The gift of the spirite is geuen to euery man, to edifie with all. For to one is geuen through the spirite, the vtteraunce of wisedome, to another is geuen the vtteraunce of knowlege, by the same spirite: To another is geuen faithe by the same spirite. To another the gift of healyng by the same spirit. To another power, to do miracles: To another to Prophesie: To another Judgement to discerne spirites. To another diuerse tongues. To another the interpretacion of toungues: But these all worketh euen by the self same spirite, deuidyng to euery man a seuerall gift, euen as he will.

The Gospell.

AND when he was come nere to Hierusalem, Luc. XVIII.
he beheld the Citie, and wept on it, saiyng: If thou haddest knowen these thynges, whiche belong vnto thy peace, euen in this thy daie, thou wouldest take hede. But nowe are thei hid from thyne iyes. For the daies shall come vnto thee, that thy enemies shall also cast a banke aboute thee, and compasse thee rounde, and kepe thee in on euery side, and make thee euen with the ground, and thy children whiche are in thee. And thei shall not leaue in thee one stone vpõ another, because thou knowest not the tyme of thy visitacion. And he went into the Temple, and began to cast out theim that sold therein, and theim that bought saiyng vnto theim: It is written, my house is the house of praier: but ye haue made it a denne of theues. And he taught daily in the temple.

¶ The

¶ The.xi. Sondaie.

Defecit. Psal.C.XIX.

MY soule hath longed for thy saluacion: and I haue a good hope, because of thy worde.

My yes long sore for thy woorde saiyng: O when wilt thou confort me.

For I am become like a Botle in the smoke: yet do I not forget thy statutes.

Howe many are the daies of thy seruauntes: when wilt thou be auenged of them that persecute me.

The proude haue digged Pittes for me: whiche are not after thy lawe.

All thy commaundementes are true: Thei persecute me falsely, O be thou my helpe.

Thei had almoste made an ende of me vpon yearth: But I forsake not thy commaundementes.

O quicken me after thy louyng kindnes: and so shall I kepe the testimonies of thy mouthe.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

GOD whiche declarest thy almightie power, moste chiefly in shewyng mercie and pitie: Geue vnto vs abundauntly thy grace, that we runnyng to thy promises, maie be made partakers of thy heauenly treasure: through Jesus Christ our Lorde.

The Epistle.

i. Cor. XV.

BRethrē, as parteinyng to the Gospell, whiche I preached vnto you, which ye haue also accepted, & in the which ye cōtinue, by the whiche ye are also saued, I doo you to wete after what maner I preached vnto you: if ye kepe it, except ye haue beleued in vain. For firste of al I deliuered vnto you, that whiche I receiued, how ỹ Christ died for our sinnes, agreyng to the scriptures:

res: And that he was buried, & that he rose agayn the third day accordyng to the scriptures: and that he was seen of Cephas, then of the.xii. After that he was seen of mo then fiue.C. brethren at once, of whiche many remain vnto this daie, and many are fallen a slepe. After that appered he to James, then to al the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am the lest of the Apostles, whiche am not worthy to bee called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me: was not in vain. But I labored more abundantly then thei all, yet not I but the grace of God whiche is in me. Therefore, whether it wer I or thei, so we preched, and so ye haue beleued.

The Gospell.

CHrist told this Parable vnto certain whiche trusted in thēselfes, that thei wer perfect and dispised other. Two men went vp into the tēple to praie, the one a Pharise, and thother a Publican. The Pharisey stoode and praied thus with hymself. God I thāke thee that I am not as other men are, extorsioners, vniust, adulterers, or as this Publicā I fast twise in the weke: I geue tith of al that I possesse. And the Publican standyng a farre of, would not lifte vp his iyes to heauen, but smote his brest saiyng: GOD be mercifull to me a synner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth hymself shalbe brought lowe: And he that humbleth hymself shalbe exalted. Luc.xviij.

¶ The.xii. Sondaie.

OLorde, thy worde indureth for euer in heauē. Thy truthe also remaigneth from one generacion to another: thou hast laied the foundacion of the yearth and it abideth. In eternum dñi Psal C.XLIX.

Thei continue this daie, accordyng to thyne ordinaunces: For all thynges serue thee.

If my delite had not been in thy lawe: I should haue perished in my trouble.

I will neuer forget thy commaundementes: for with them thou hast quickened me.

I am thyne, Oh saue me: For I haue sought thy commaundementes.

The vngodly laied waite for me to destroy me: But I will consider thy testimonies.

I see that all thynges come to an ende: But thy commaundementes are exceedyng brode.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie and euerlastyng God, whiche art alwayes more ready to here then wee to praie: And art wōt to geue more then ether we desire or deserue: poure doune vpon vs the aboundaunce of thy mercie, forgeuyng vs those thynges wherof our conscience is afraied and geuyng vnto vs that that our praier dare not presume to aske, through Jesus Christ our Lorde.

The Epistle.

ii. Cor. iij.

SUche trust haue we through Christ to GOD ward, not that we are sufficient of our selfes, to thinke any thyng, as of our selfes, but if we bee able vnto any thyng, thesame commeth of God, whiche hath made vs able to Minister the Newe testament, not of the letter, but of the spirit: For the letter killeth, but the spirit geueth life. If the ministracion of death through the letters figured in stones, was glorious, so that the childrē of Israel could not behold the face of Moses, for the glory of his coūtenaunce (whiche glory is doen awaie) why shall not the ministracion of the

the spirite bee muche more glorious, for if the Ministracion of condempnacion be glorious, muche more dooeth the Ministracion of righteousnes exceede in glory.

The Gospell.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galile, thorowe the middes of the coastes of the .x. cities And thei brought vnto hym one that was deafe, and had an impediment in his speache, and thei praied hym to putte his hande vpon hym. And when he had taken hym aside from the people, he put his fingers into his eares, and did spitte, and touched his toungue and loked vp to heauen and sighed, and saied vnto him: Ephata, that is to saie, bee opened. And straight waie his eares were opened, and the stryng of his toungue was loosed, and he spake plain. And he commaunded thē that he should tell no man. But the more he forbad theim, so muche the more a greate deale thei published, saiyng: He hath dooen all thynges well, he hath made both the deafe to heare, and the domme to speake. Math. VII.

The .xiii. Sundaie.

IOyde, what loue haue I vnto thy Lawe: All the daie long is my study in it. Quomodo &c. Psal. C. XIX.

Thou, through thy cōmaundementes hast made me wyser then myne enemies: For thei are euer with me.

I haue more vnderstandyng then my teachers: For thy testimonies are my study.

I am wiser then the aged: Because I kepe thy commaundementes.

I haue refrained my feete from euery euill waie: that I maie kepe thy worde.

I haue not shranked from thy iudgementes: for thou

teacheſt me.

O how ſweete are thy woordes vnto my throte: yea, ſweeter then hony vnto my mouthe.

Through thy commaundementes I get vnderſtandyng: Therefore I hate all wicked waies.

Glory be to the father and to the ſonne, and to the holy ghoſte.

As it was in the beginnyng, is now and euer ſhalbe: worlde without ende. Amen.

The Collect.

ALmightie and mercifull God, of whoſe onely gifte it commeth, that thy faithfull people doo vnto thee true and laudable ſeruice: Graunt we beſeche thee that wee maie ſo runne to thy heauenly promiſes, that wee fayle not finally to attain theſame: Through Jeſus Chriſt our Lorde.

The Epiſtle.

Gala. iii.



TO Abraham and his ſeede were the promiſes made. He ſaith not in his ſeedes, as in many: But in thy ſeede, as of one, whiche is Chriſte. This I ſaie, that the Lawe whiche began afterward, beyond foure hundred and thirtie yeres, doth not diſanull the Teſtament that was confirmed afore of GOD vnto Chriſt ward, to make the promiſe of none effecte. For if the inheritaunce come of the Lawe, it commeth not now of promes. But God gaue it to Abraham by promes. Wherefore then ſerueth the lawe? The lawe was added becauſe of trāſgreſſion (till the ſeede came, to whom the promiſe was made) and it was ordeigned by Angelles in the hand of a mediator. A mediator is not a Mediator of one: But God is one. Is the lawe then againſt the promiſe of God? God forbid. For if there had been a Lawe geuen, whiche could haue geuē life: then no doubt righteouſnes ſhould haue come by the lawe. But the ſcripture cōcludeth al thynges

ges vnder synne, that the promise by the faith of Jesus Christ, should be geuen vnto theim that beleue.

The Gospell.

HAppie are the iyes whiche se the thynges ye see. Luc.x.
For I tell you, that many Prophetes and Kynges haue desired to see those thynges whiche ye see, and haue not seen theim, and to heare those thynges whiche ye heare, and haue not hard theim.

And behold, a certain Lawyer stoode vp and tempted hym, saiyng: Maister, what shall I doo to inherite eternall life? He saied vnto hym: what is written in the Lawe, how readest thou, and he aunswered and saied: Loue the Lorde thy God with all thy harte, and with all thy soule, and with all thy strength, and with al thy mynde: And thy neighbor as thy self. And he saied vnto hym: Thou hast aunswered right. This doo and thou shalte liue: But he willyng to iustifie hymself, saied vnto Jesus: And who is my neighbour: Jesus aunswered and saied: A certain man discended from Hierusalem to Hierico, and fell emong Theues, whiche robbed hym of his rayment and wounded hym and departed, leauyng hym halfe ded: And it chaunced that there came doune a certain Priest that same waie, and when he sawe him he passed by. And likewise a Leuite, when he went nye to the place, came and loked on him, and passed by. But a certain Samaritayne as he iorneyed, came vnto hym, and went and bounde vp his woundes, and poured in Oyle and wyne, and sette hym on his awne beast, and brought hym to a common Inne, and made prouision for hym. And on the morowe, when he departed, he toke twoo pence, and gaue theim to the hoste, and saied vnto hym: Take cure of hym, and whatsoeuer thou spendest more, when I come again I will recompence

thee. Whiche now of these thre thynkest thou was neibor vnto hym that fell emong the theues? And he saied he that shewed mercie on hym. Then saied Jesus vnto hym: go, and do thou likewise.

¶ The .xiiii. Sondaie.

Lucerna pedibus meis. Psalm. C. XIX



Thy worde is a Lanterne vnto my feete: And a light vnto my pathes.

I haue sworne, and am stedfastly purposed to kepe thy righteous iudgement.

I am troubled aboue measure: quicken me O Lorde accordyng vnto thy worde.

Let the fre will offerynges of my mouth please thee, O Lorde: And teache me thy iudgementes.

My soule is alwaie in my hande: yet do I not forget thy lawe.

The vngodly haue laid a snare for me: but yet swarued I not from thy commaundementes.

Thy testimonies haue I claimed as myne heritage for euer: And why? Thei are the very ioye of my harte.

I haue applied my hart to fulfil thy statutes alway: euen vnto the ende.

Glory be to the father and to the sonne, and to the holy ghoste.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

ALmightie and euerlastyng God, geue vnto vs the increase of Faithe, Hope, and Charitie, and that we maie obtegine that whiche thou doest promise: Make vs to loue that whiche thou doest commaund, through Jesus Christ our Lorde.

The Epistle.

I Saie walke in the spirite, and fulfill not the lust of the flesshe. For the flesshe lusteth contrary to the Spirite, and the Spirite contrary to the flesshe: These are contrary one to another so that ye cannot doo whatsoeuer ye would. But and if ye bee led of the spirite, then are ye not vnder the lawe. The deedes of the flesshe are manifest, whiche are these, adultery, fornicacion, vnclennesse, wantonnesse, worshippyng of Images, witchcraft, hatered, variaunce, zele, wrathe, strife, sedicion, sectes, enuiyng, murder, dronkennes, gluttony, and suche like: Of the whiche I tel you before, as I haue told you in tyme past, that thei whiche commit suche thynges, shall not bee inheritors of the Kyngdome of GOD. Contrarily, the fruite of the spirite, is loue, peace, long sufferyng, gentlenesse, goodnes, faithfulnes, mekenes, temperauncie. Against suche there is no Lawe. Thei truely that are Christes, haue crucified the flesh with the affeccions and lustes. Galat. v.

The Gospell.

AND it thaunced as Jesus went to Hierusalē he passed through Samaria and Galile. And as he entered into a certain toune, there met with hym ten men that wer lepers. Whiche stoode a farre of, and put furthe their voyces and saied: Jesu Master haue mercie vpon vs. when he sawe them he saied vnto them: go shewe your selfes vnto the Priestes. And it came to passe, that as thei went, thei were clensed. And one of thē, when he sawe that he was clensed, turned backe again, and praised God, and fell doune on his face at his fete, and gaue hym thankes. And the same was a Samaritan. And Jesus aunswered, & said are there not ten clēsed? But where are those. ix? There are not founde that returned again to geue God praise saue onely this straunger. And he saied vnto hym: arise go thy waie, thy faithe hath made thee whole. Luc. XVII.

The

Iniquos odio. Psalm.C.XIX

I Hate theim that imagyne euill thynges: but thy lawe do I loue.

Thou art my defence and shilde: And my trust is in thy woꝛde.

A waie fro me ye wicked: I will kepe the commaundementes of my God.

O stablishe me accoꝛdyng vnto thy woꝛde, that I maie liue: And let me not be disapoyncted of my hope.

Holde thou me vp, and I shalbe safe: yea, my delight shalbe euer in thy statutes.

Thou hast troden doune all theim that departed frō thy statutes: Foꝛ thei imagyne but deceipt.

Thou puttest awaie all the vngodly dꝛosse: Theꝛefoꝛe I loue thy testimonies.

My flesshe trembled foꝛ feare: and I am afraied of thy iudgementes.

Glooꝛy be to the father and to the soune. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

KEpe wee beseche thee O Loꝛde thy Churche with thy perpetuall mercie, and because the frailtie of man without thee cannot but fall: Kepe vs euer by thy helpe, and leade vs to all thynges pꝛofitable to our saluacion, thꝛough Jesus Chꝛist our Loꝛde.

The Epistle.

Gala.vi.

YE see, how large a letter I haue wꝛitten vnto you, with myne awne hande. As many as desire with outward apperaunce to please carnally, theſame constrayne you to bee Circumcised, onely least thei should suffre persecucion foꝛ the crosse of Chꝛist. Foꝛ thei themselfes whyche are circumcised kepe not the lawe, but desire to haue you circumcised, that thei might reioyce in your flesshe.

God

GOD forbid that I should reioyce, but in the crosse of our Lorde Jesu Christ, wherby the worlde is crucified vnto me, and I vnto the worlde. For in Christe Jesu neither Circumcision auayleth any thyng at all, nor vncircumcision: But a newe creature. And as many as walke accordyng vnto this rule, peace bee vnto theim, and mercie, and vpon Israell that parteigneth to God. From henceforthe, let no man put me to bulines: For I beare in my body the markes of the Lorde Jesu. Brethren, the grace of our Lorde Jesu Christ be with your spirite. Amen.

The Gospell.

NO man can serue two Maisters, for either he shall hate the one and loue the other, or els leane to the one, and dispise the other: ye cannot serue God and Mammon. Therefore I saie vnto you, be not carefull for your life, what ye shall eate or drynke, nor yet for your body, what raiment ye shall put on. Is not the life more worthe then meat, and the body more of value then raiment? Behold, the foules of the aire, for thei sowe not, neither doo thei reape, nor cary into the Barnes: And your heauenly father fedeth them. Are ye not muche better then thei? Math. VI.

Whiche of you (by takyng carefull thought) can adde one Cubite vnto his stature? And why care ye for raiment: Consider the lilies of the field how thei grow, Thei labor not: neither doo thei spinne. And yet I saye vnto you, that euen Salomon in all his royaltie was not clothed like none of these. Wherefore, if God so cloth the grasse in the field (whiche though it stande to daie, is to morowe cast into the fornace:) shall he not muche more do the same for you, O ye of litle faithe? Therfore, take no thought, saiyng: what shall wee eate, or what shall wee drynke, or wherewith shall we bee clothed?

After

after all these thynges doth the Gentiles seke. For your heauenly father knoweth that ye haue nede of all these thynges. But rather seke ye first the Kyngdom of God and the righteousnes therof, and al these thynges shalbe ministered vnto you.

Care not then for the morowe, for to morowe daye shall care for it self: Sufficient vnto the daie is the trauaile thereof.

¶ The .xvi. Sundaie.

Fecisti iudicium. Psalm. C. XIX

IDeale with thyng that is lawful & right: O geue me not ouer vnto myne oppressors.

Make thou thy seruaunt to delight in that whiche is good: That the proude doo me no wrong.

Myne yes are walted awaie with lookyng for thy health: And for the worde of thy righteousnes.

O deale with thy seruaunt accordyng vnto thy louyng mercie: And teache me thy statutes.

I am thy seruaunt, O graunt me vnderstandyng: that I maie knowe thy testimonies.

It is tyme for the lorde to laie to thine hande: for thei haue destroyed thy lawe.

For I loue thy commaundementes: Aboue gold and precious stone.

Therefore holde I straight all thy commaundementes: And all false waies I vtterly abhorre.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LOrde we beseche thee, let thy continuall pitie clense and defende thy congregation, and because it cannot continue in safetie without thy succor, preserue it euermore by thy helpe & goodnesse, through Jesus Christ our Lorde.

The

The Epistle.

I Desire that you faint not because of my tribulacions that I suffre for your sakes: whiche is your praise. For this cause I bowe my knees vnto the father of our lorde Jesus Christ, whiche is the father of al, that is called father in heauen and in yearth, that he would graunt you accordyng to the riches of his glory, that ye maie be strengthed with might by his spirite in the inner man, that Christ maie dwell in your hartes by faith, that ye beyng rooted and grounded in loue, might bee able to comprehende with all sainctes what is the bredth and length, depth and heigth: and to know the excellent loue of the knowlege of Christe, that ye might be fulfilled with al fulnes, whiche cõmeth of God. Unto hym that is able to do exceedyng aboũdauntly aboue all that we aske or thinke, accordyng to the power that woorketh in vs, be praise in the congregacion by Jesus Christ, throughout al generaciõs frõ time to time. Amñ. Ephe. iii.

The Gospell.

A Nd it fortuned that Jesus wẽt into a citie called Naim, and many of his disciples went with hym and muche people. when he came nye to the gate of the citie, behold there was a ded man caried out, whiche was the onely sonne of his mother, & she was a widowe, and muche people of the citie was with her. And when the lorde sawe her, he had compassion on her, and saied vnto her, wepe not. And he came nye, and touched the coffin, and thei that bare hym stode stil. And he said, yong man, I saie vnto thee arise. And he that was ded, sat vp, and began to speke. And he deliuered hym to his mother. And there came a feare on them all, & thei gaue the glory vnto God, saiyng: A greate Prophete is risen vp emong vs, and GOD hath visited his people. And this rumor of hym went furthe throughout all Jury, & throughout all the regions whiche lye rounde aboute. Luc. vij.

The

¶ The.xvii. Sundaie.

Mirabilia.pſa. C.XIX.



Thy teſtimonies are wonderfull: Therefore doeth my ſoule kepe theim.

When thy worde goeth furthe: It geueth light & vnderſtandyng euen vnto the ſimple.

I opened my mouthe and drue in my breath: For my delight was in thy commaundementes.

O loke thou vpon me, and bee mercifull vnto me: As thou vſeſt to do vnto thoſe that loue thy name.

Order my ſteppes in thy worde: And ſo ſhall no wickednes haue dominion ouer me.

O deliuer me from the wrongfull dealynges of men: And ſo ſhall I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy ſeruaunt: And teache me thy ſtatutes.

Myne iyes guſhe out with water: Becauſe men kepe not thy lawe.

Glory be to the father and to the ſonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LOrde wee praie thee, that thy grace maie alwaies preuent, and folowe vs, and make vs continually to be geuen to all good workes, through Jeſus Chriſte our Lorde.

The Epiſtle.

Ephe.iiii.

I (whiche am a priſoner of the Lordes) exhorte you, that ye walke worthy of the vocacion, wherewith ye are called with all lowlineſſe and mekeneſſe: with humblenes of mynd, forbearyng one another through loue, and bee diligent to kepe the vnitie of the ſpirite, through the bond of peace, beyng one body and one ſpirite, euen as ye are called in one hope of your callyng. Let there bee but one Lorde, one faithe, one Baptiſme, one GOD and father of all, whiche is aboue all, and through all, and in you all.

The

The Gospell.



IT chaunced that Jesus wente, into the house of one of the chief Pharises, to eate breade on the Saboth daie: And thei watched him. And behold, there was a certain man before hym, whiche had the Dropsie. And Jesus aunswered, and spake vnto the Lawyers and Pharises, saiyng: Is it Lawfull to heale on the Saboth daie: And thei helde their peace. And he tooke hym and healed hym, and lett hym go, and aunswered thē, saiyng: whiche of you shall haue an Asse or an Oxe fallē into a pit, and will not straight waie pull hym out on the Saboth daie: And thei could not aunswere hym again to these thynges. He put also a similitude to the gestes, when he marked howe thei prealed to bee in the highest romes, and saied vnto them: when thou art bidden of any man to a weddyng, sit not doune in the hyest rome, least a more honorable man then thou, be bidden of him, and he (that bad hym and thee) come and saie to thee, geue this manne rome, and thou then begin with shame, to take the lowest rome. But rather when thou arte bidden, go and sit in the lowest rome, that when he that bad thee cometh, he maie saie, frend sit vp higher. Then shalt thou haue worship, in the presence of theim that sitte at meate with thee. For whosoeuer exalteth hymself, shalbee brought lowe, and he that humbleth hymself, shalbe exalted. Luc.xiiij.

¶ The.xviii. Sondaie.



IGhteous art thou, O Lorde: And true is thy iudgement. Iustus es dñe Psalm.C.XIX

The testimonies that thou hast commaunded: Are exceedyng righteous and true.

My zeale hath euen consumed me: Because myne enemies haue forgotten thy wordes.

Thy woorde is tried to the vttermoste: And thy seruaunt loueth it.

I am small, and of no reputation: yet do not I forget thy commaundementes.

Thy righteoulnes is an euerlastyng righteoulneste: and thy lawe is the truthe.

Trouble and heuines haue taken hold vpon me: yet is my delight in thy commaundementes.

The righteoulnes of thy testimonies is euerlastyng: O graunt me vnderstandyng, and I shall liue.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LOrde we beseche thee, graunt thy people grace to auoyde the infections of the Deuill, and with pure hart and mynd, to folowe thee, the onely God: through Jesus Christ our Lorde.

The Epistle.

1. Cor. i. I Thanke my God alwaies on your behalf, for the grace of GOD, whiche is geuen you by Jesus Christe, that in all thynges ye are made riche by hym, in all vtteraunce, and in all knowlege, by the whiche thynges, the testimony of Jesus Christe, was confirmed in you, so that ye are behynd in no gift, waityng for the apperyng of our lorde Jesus Christ, whiche shal also strength you vnto the ende, that ye maie be blameles, in the daie of the cõmyng of our lorde Jesus Christ.

The Gospell.

Math. XXII. W Hẽ the Phariſes had hard, that Jesus did put the Saduces to silẽce, thei came together, and one of theim whiche was (a doctor of lawe) asked hym a question, temptyng hym, and saiyng: Master, whiche is the greatest commaundement in the lawe? Jesus saied vnto hym: thou shalt loue the lorde thy God with al thy harte,

harte, and with all thy soule, and with all thy mynde. This is the first and greatest cõmaundement. And the seconde is like vnto it. Thou shalt loue thyne neighbor as thy self. In these twoo commaundementes hang all the lawe & the Prophetes. While the Pharisees were gathered together, Jesus asked theim saiyng: what thynke ye of Christe, whose sonne is he? Thei saied vnto hym, the sonne of Dauid. He saied vnto theim, howe then doth Dauid in the spirite, call hym Lorde saiyng: The Lorde saied vnto my Lorde, sit thou on my right hande till I make thyne enemies thy footestoole. If Dauid then call hym Lorde, how is he then his sonne? And no man was able to answere hym any thyng, neither durst any man (from that daie furthe) aske hym any mo questions.

¶ The.xix.Sondaie.

I Call with my whole hart: heare me O lorde I will kepe thy statutes. Clamaui Psal. C.XIX.

Yea, euen vpon thee do I call: help me and I shall kepe thy testimonies.

Early in the morning do I crie vnto thee: For in thy worde is my trust.

Myne iyes preuent the night watches: that I might be occupied in thy wordes.

Heare my voyce (O Lorde) accordyng vnto thy louyng kyndnes: quicken me accordyng as thou art wõt.

Thei drawe nye that of malice persecute me: and are farre from thy lawe.

Bee thou nye at hande, O Lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Glory be to the father and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

O God, forasmuche as without thee, we are not able to please the: graunt that the workyng of thy mercie, maie in all thynges direct and rule our hartes: thorowe Jesus Christ our Lorde.

The Epistle.

Ephe. iiii.

THis I saie and testifie through the lorde, that ye hencefurthe walke not as other Gentiles walke, in vanitie of their mynde, while thei are blynded in their vnderstandyng, beeyng farre from a Godly life, by the meanes of the ignorauncie that is in them, and because of the blyndnes of their hartes, whiche beeyng paste repentaunce, haue geuen the imselfes ouer vnto wantonnesse, to worke all maner of vnclennesse, euen with gredinesse. But ye haue not so learned Christ. If so be that ye haue hard of him, and haue been taught in hym, as the truthe is in Jesu: (as concernyng the conuersacion in tyme paste) to laye from you the old man, whiche is corrupte, accordyng to the deceiueable lustes.

To bee renued also in the spirite of your mynd, and to put on that newe manne, whiche after God is shapen in righteousnesse and true holines. Wherefore, put awaie liyng, and speake euery manne truthe vnto his neighbor, forasmuche as wee are membres one of another. Bee angrie and synne not: Let not the Sonne go doune vpō your wrathe, neither geue place to the backbiters, let hym that stole, steale no more, but let hym rather labor with his handes, the thyng whiche is good, that he maie geue vnto hym that nedeth.

Let no filthy communicacion procede out of youre mouthe: But that whiche is good to edifie with all, as oft as nede is, that it maie minister grace vnto the hearers. And greue not ye the holy spirit of God, by whom

ye

ye are ſealed vnto the daie of redempcion. Let al bitternesse and fearſnesse, and wrath, and roaryng, and curſed ſpeakyng, bee put a waie from you, with all maliciouſnesse. Bee ye curteous one to another, mercifull, forgeuyng one another, euen as GOD for Chriſtes ſake hath forgeuen you.

The Goſpell.

IEſus entered into a Shippe, and paſſed ouer, and came to his awne citee: And behold, thei brought to hym a man, ſicke of the Palſey, liyng in a bed. And when Jeſus ſawe the faith of them, he ſaid to the ſicke of the Palſey: Sonne bee of good chere, thy ſynnes bee forgeuen thee. And beholde, certain of the Scribes ſaied within theimſelfes: This man blaſphemeth. And when Jeſus ſawe their thoughtes, he ſaid: wherefore thynke ye euill in your hartes? Whether is it eaſier to ſaie, thy ſynnes bee forgeuen thee, or to ſaie ariſe & walke? But that ye maie knowe, that the ſonne of man hath power to forgeue ſynnes in yearth: Then ſaieth he to the ſicke of the Palſey: Ariſe, take vp thy bedde, and go into thyne awne houſe. And he aroſe, and departed to his houſe: but the people that ſawe it, marueiled and glorified God, whiche hath geuen ſuche power vnto men. Math.IX.

¶ The.xx. Sundaie.



COnſidre mine aduerſitie, and deliuer me: For I do not forget thy lawe. Vide humilitatem meam. Pſal.C.XIX.

Auenge thou my cauſe and deliuer me: quicken me accordyng vnto thy worde.

Healthe is farre from the vngodly: For thei regard not thy ſtatutes.

Greate is thy mercie, O Lorde: quicken me as thou art wont.

Many ther are that trouble me and persecute me: yet do not I swarue from thy testimonies.

It greueth me when I se the transgressors: Because thei kepe not thy lawe.

Consider, O Lorde, how I loue thy commaundemẽtes, O quicken me: accordyng to thy louyng kyndnesse.

Thy woorde is true from euerlastyng: All thy iudgementes of thy righteoulnes indureth for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie and mercifull GOD, of thy bountifull goodnes, kepe vs from all thynges that maie hurte vs, that we beyng ready bothe in body and soule: maie with free hartes accomplishe those thynges, that thou wouldest haue doen: through Jesus Christ our Lorde.

The Epistle.

Ephe. V.

TAke hede therefore, how ye walke circumspectly not as vnwise, but as the wise menne, redemyng the tyme, because the daies are euill. Wherefore be ye not vnwise, but vnderstande what the will of the Lorde is, and bee not dronken with wyne, wherein is excesse: But bee fulfilled with the spirite, speakyng vnto your selfes in Psalmes and Hymnes, and spiritual songes, syngyng and makyng melody to the Lorde in your hartes, geuyng thankes alwaies for all thynges vnto GOD the father, in the name of oure Lorde Jesus Christe, submittyng your selfes one to another, in the feare of God.

The Gospell.

Math. XXII.

IEsus saied to his disciples, the kyngdome of heauen is like vnto a man that was a Kyng whiche made a mariage for his sonne, & sent furthe his seruauntes, to call them that wer bidden

bidde to the wedding, and thei would not come. Again he sent furth other seruauntes, saiyng: tell them whiche are bidden, behold: I haue prepared my diner, myne Oxen and fatlynges are killed, and all thynge are ready, come vnto the Mariage. But thei made light of it, and went their waies: One to his Farme place, another to his Merchaundise, and the remnaunt toke his seruauntes, and intreated theim shamefully and slewe theim. But when the Kyng hard thereof, he was wrothe, and sent furthe his men of warre, and destroyed those murtherers, and brent vp their citie.

Then saied he to his seruauntes, the Mariage in deede is prepared, but thei whiche wer bidden, wer not worthy: go ye therefore out into the hye waies: And as many as ye find, bid them to the Mariage. And the seruauntes went furthe into the hye waies, and gathered together all, as many as thei could fynde, bothe good and bad, and the weddyng was furnished with gestes. Then the Kyng came in, to see the gestes, and when he spied there a man, whiche had not on a weddyng garment, he saied vnto hym, frende, how cammest thou in hether, not hauyng a weddyng garment? And he was euen speacheles. Then saied the kyng to the ministers, take and bynde hym hande and foote, and cast hym into vtter darkenesse, there shalbee wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

¶ The.xxi. Sondaie.

PRinces haue persecuted me without cause: But my hart standeth in awe of thy wordes. I am as glad of thy woorde: As one that findeth greate spoyles. Principes perse-cuti. Psal. C.XIX.

As for lies, I hate and abhorre theim: But thy lawe do I loue.

Seuen tymes a daie do I praise thee: Because of thy righteous iudgementes.

Greate is the peace that thei haue, whiche loue thy lawe: And thei are not offended at it.

Lorde, I haue loked for thy sauyng health: and doen after thy commaundementes.

My soule hath kept thy testimonies: and loued them excedyngly.

I haue kept thy commaundemẽtes and testimonies: for all my waies are before thee.

Glory bee to the father, and to the sonne: and to the holy ghost.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

GRaunt we beseche thee merciful lorde, to thy faithfull people, pardon and peace, that thei maie bee clensed frõ all their synnes, and serue thee with a quiet mynd: through Jesus Christ our Lorde.

The Epistle.

Ephe. VI.

MI brethren, be strong through the Lorde, and through the power of his might: Putt on all the armor of God, that ye maie stand against the assaultes of the deuill, for we wrestle not against bloude and flesche, but against rule, against power, against worldly rulers, euẽ gouernors of the darkenesse of this worlde, against spirituall craftinesse in heauenly thynges. wherefore, take vnto you the whole armor of God, that ye maie bee able to resist in the euill daie, and stande perfect in all thynges. Stand therfore and your loynes girde with the truthe, hauyng on the breste plate of righteousnesse, and hauyng Shoes on youre feete, that ye maie bee prepared for the Gospell of peace.

peace. Aboue all take you the shylde of faithe, wherewith ye maie quenche al the fiery dartes of the wicked. And take the helmet of saluacion, and the swoorde of the spirite, whithe is the woorde of God. And praie alwaies with all maner of praier, and supplicacion of the spirit, and watche thereunto with all instaunce and supplicacion, for all sainctes and for me: That vtteraunce maie bee geuen vnto me, that I maie open my mouthe frely, to vtter the secretes of my Gospell (whereof I am a messenger in bondes) that therein I maie speake frely, as I ought to speake.

The Gospell.

THere was a certain Ruler, whose sonne was sicke in Caphernaum. Assone as the same hard, that Jesus was come out of Jewry into Galile, he went vnto hym and besought hym, that he would come doune and heale his sonne. For he was euē at the poynct of death. Then saied Jesus vnto hym, except ye see signes and wonders, ye will not beleue. The Ruler saied vnto hym: Sir, come doune or euer that my sonne dye: Jesus saieth vnto hym: go thy waie, thy sōne liueth. The man beleued the woorde that Jesus had spoken vnto hym. And he went his waie. And as he was goyng doune, the seruauntes met hym, and tolde hym, saiyng: thy sonne liueth. Then enquired he of them the houre, when he began to amend. And thei saied vnto hym: yesterdaie at the seuēth houre, the feuer left hym. So the father knewe that it was the same houre, in the whiche Jesus said vnto hym: thy sonne liueth, and he beleued, and all his houshold. This is again the seconde miracle that Jesus did, when he was come out of Jury into Galile. Iohn. iiii.

The

¶ The.xxii. Sondaie.

A propinquet deprecatio. Psalm. C. XIX

LEt my cõplaint come before thee, O lorde: Geue me vnderstandyng, accordyng vnto thy worde.

O let my supplicacion come before thee: Deliuer me accordyng to thy worde.

My lippes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my toungue shall syng of thy worde: for all thy commaundementes are righteous.

Lette thyne hande helpe me: For I haue chosen thy commaundementes.

I haue longed for thy sauyng healthe, O Lorde: and in thy lawe is my delight.

O let my soule liue, and it shall praise thee: And thy iudgementes shall helpe me.

I haue gone a straye like a shepe that is loste: O seke thy seruaunt, for I doo not forget thy commaundementes.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LOrde we beseche the, to kepe thy houshold the churche, in continuall godlines, that through thy protection, it maie bee free from all aduersities, and deuoutly geuen to serue thee in good woorkes, to the glory of thy name: through Jesus Christ our Lorde.

The Epistle.

Phil. i.

IThanke my God with all remembraunce of you alwaies in my praiers for you, and praie with gladnes: because ye are come into the felowship of the Gospell, from the first daie vnto now. And am surely certified of this, that he whiche hath

hath begon a good worke in you, shall performe it vntil the daie of Jesus Christ, as it becommeth me, so iudge I of you all, because I haue you in my harte: for asmuche as ye are all compaignions of grace with me, euen in my bondes, and in the defendyng and stablishyng of the Gospel, for God is my record, how greatly I long after you all, from the very harte rote in Jesus Christe.

And this I praie, that youre loue maie increase yet more and more in knowlege, and in all vnderstandyng, that ye maie except the thynges that are moste excellent that ye maie be pure, and suche as offend no man, vntil the daie of Christ, beyng filled with the fruite of righteousnes, whiche commeth by Jesus Christ, vnto the glory and praise of God.

The Gospell.

PEter saied vnto Jesus, Lorde how ofte shall I forgeue my brother, if he synne against me, till seuen tymes? Jesus saith vnto hym: I saie not vnto thee, vntill seuen tymes: But seuentie tymes seuen tymes. Math. XVIII

Therefore is the Kyngdome of heauen, likened vnto a certain man that was a Kyng, whiche would take accounptes of his seruauntes. And when he had begon to rekē, one was brought vnto hym, whiche ought hym ten thousande talentes, but forasmuche as he was not able to paie, his lorde commaunded hym to be sold, and his wife and children, and all that he had, and payment to be made. The seruaunt fell doune, and besought him saiyng: sir haue pacience with me, and I will paie thee all. Then had the lorde pitie on that seruaunt, and losed hym, and forgaue hym the debt.

So the same seruaūt went out, and found one of his felowes, whiche ought hym an. C. pence, and he laied handes on hym, and tooke hym by the throte, saiyng: paie that thou owest: And his felowe fel doune, and besought

ſought hym ſaiyng, haue pacience with me, and I will paie thee all. And he would not, but went and caſt hym into priſon, till he ſhould paie the debte. So, when his felowes ſawe what was doen, thei were very ſory, and came and told vnto their lorde, all that happened. Thē his lorde called hym & ſaied vnto hym. O thou vngracious ſeruaunt, I forgaue thee all that debte, when thou deſiredſt me: ſhouldeſt not thou alſo haue had cōpaſſiō on thy felowe, euē as I had pitie on thee? And his lorde was wrothe, and deliuered hym to the Jailers, till he ſhould paie all that was due vnto hym: ſo likewiſe ſhal my heauenly father do alſo vnto you, if ye frō your hartes forgeue not (euery one his brother) their treſpaces.

¶ The .xxiii. Sondaie.

Niſi quia dñs. Pſal. CXXIIII.

IF the lorde hymſelf had not been on our ſide (now maie Iſraell ſai:) if the Lorde hymſelf had not been on our ſide, when men roſe vp againſt vs.

They had ſwalowed vs vp quicke: when thei were ſo wrathfully diſpleaſed at vs.

Yea, the waters had drouned vs: and the ſtreme had gone euen ouer our ſoule.

But praiſed bee the lorde: whiche hath not geuen vs ouer for a praie vnto their teeth.

Our ſoule is eſcaped, euē as a birde out of the ſnare of the fouler: the ſnare is broken, and we are deliuered.

Our help ſtandeth in the name of the Lorde: whiche hath made heauen and yearth.

Glory be to the father and to the ſonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

GOd our refuge and ſtrēgth, whiche art the author of all godlines, be redy to heare the deuoute praiers of thy Churche, and graunt that thoſe thynges whiche we

we aske faithfully, we maie obtein effectually: through Jesu Christ our Lorde.

The Epistle.

BRethren, bee folowers together of me, and looke on theim whiche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue told you often and nowe tell you wepyng) that thei are the enemies of the Crosse of Christ, whose ende is dampnation, whose belly is their GOD, and glory to their shame: whiche are worldly mynded. But our conuersacion is in heauen, whence we loke for the Sauiour, euen the Lorde Jesus Christ, whiche shall chaunge our vile body, that he may make it like vnto his glorious body: Accordyng to the workyng, whereby he is able also to subdue all thynges vnto hymself. Philip. iii.

The Gospell.

THen the Pharises went out and tooke counsaill, how thei might tangle hym in his wordes. And thei sent out vnto hym their Disciples with Herodes seruauntes, saiyng: Master, we knowe that thou art true, and teachest the waie of God truely, neither carest thou for any man, for thou regardest not the outward apperaunce of men. Tell vs therefore, how thynkest thou: Is it lawfull that Tribute be geuē vnto Cesar or not? But Jesus perceiuyng their wickednes saied: why tempt ye me ye Ipocrites: Shewe me the tributes money. And thei tooke hym a peny. And he said vnto them: whose is this Image and superscripcion? Thei said vnto hym Cesars: Then said he vnto theim: Geue therefore vnto Cesar the thynges whiche are Cesars: And vnto God, thole thynges that are Goddes. Math. XXII.

when thei had hard those wordes: thei marueiled, and left hym, and went their waie.

¶The.xxiiii.Sondaie.

Qui cõfidunt Psal.C.XXV.

THei that put their trust in the lorde shalbee euen as the Mounte Sion: whiche may not bee moued, but standeth fast for euer.

The hilles stande aboute Hierusalem: Euen so standeth the Lorde round about his people, from this tyme furth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: Least the righteous put their hande vnto wickednes.

Do well (O Lorde:) Unto those that bee good and true of harte.

As for suche as turne backe vnto their awne wickednesse: The Lorde shall leade them furthe with the euil doers, but peace shalbe vpon Israell.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

LOrde we beseche thee, assoyle thy people from their offences; that through thy bountifull goodnesse, we maie bee deliuered from the bandes of all those synnes, whiche by our frailtie wee haue committed: Graunt this. &c.

The Epistle.

Collo.I.i.

WE geue thankes to GOD the father of oure Lorde Jesus Christe, alwaies for you in our praiers, for wee haue heard of your faithe in Christe Jesu, and of the loue whiche ye beare to all sainctes, for the hopes sake whiche is laied vp in store

store for you in heauen, of whiche hope ye heard before by the true worde of the Gospell, whiche is come vnto you euen as it is fruitefull and groweth as it is also emoing you from the daie in the whiche ye hard of it and had experience in the grace of God through the truthe, as ye learned of Epaphra, our dere felow seruaũt whiche is for you a faithfull minister of Christ, whiche also declared vnto vs youre loue, whiche ye haue in the spirite.

For this cause we also, euer sence the daie we heard of it, haue not ceased to praie for you, and to desire that ye might bee fulfilled with the knowlege of his will, in all wisedõ and spirituall vnderstandyng, that ye might walke worthy of the Lorde, that in all thynges ye may please, beyng fruitfull in all good woorkes, and increasyng of the knowlege of God, strẽgthed with al might through his glorious power, vnto al patience and long sufferyng with ioyfulnes, geuyng thankes vnto the father, whiche hath made vs mete to be partakers of the inheritaunce of sainctes in light.

The Gospell.

While Iesus spake vnto the people, beholde, there came a certain Ruler, and worshipped hym, saiyng: my daughter is euen nowe discealed, but come and laie thy hand vpon her, and she shall liue. And Iesus arose and folowed hym, and so did his Disciples. And behold a woman whiche was diseased with an issue of bloud twelue yeres, came behynd hym, and touched the hemme of his vesture. For she saied within her self: if I maie touche but euen his vesture onely, I shalbee safe. But Iesus turned hym aboute, and when he sawe her, he saied: Daughter bee of good comforte, thy faithe hath made thee safe. And the woman was made whole euen that same tyme. Math.IX.

And when Jesus came into the Rulers house, and sawe the Minstrelles and the people makyng a noyse, he saied vnto theim: get you hence, for the maide is not dedde but slepeth. And thei laughed hym to scorne: but when the people were put furthe he went in, and tooke her by the hande (and said damosell arise.) And the damosell arose. And this noyse went abrode into all that lande.

The.xxv. Sondaie.

Nisi dominus. Psal. CXXVII.



Except the Lorde buylde the house: Their labor is but lost that buyld it.

Except the Lorde kepe the Citie: The watcheman waketh but in vain.

It is but lost labor that ye hast to rise vp earely, and so late take rest: And eate the bread of carefulnesse, for so he geueth his beloued slepe.

Lo, children and the fruite of thy wombe are an heritage and gift: that commeth of the Lorde.

Like as the arrowes in the hande of the giaunt: Euē so are young children.

Happie is the man, that hath his quiuer full of them: thei shall not be ashamed, when thei speake with their enemies in the gate.

Glory bee to the father, and to the sonne: And to the holy ghost.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.



Stere vp wee beseche thee, O Lorde, the willes of thy faithfull people, that thei plenteously bryngyng furth the fruite of good workes: maie of thee, bee plenteously rewarded: through Jesus Christ our Lorde.

The

The Epistle.

BEholde the time cõmeth saith the Lorde, that I wyl rayse vp the righteous braũche of Dauid, which kyng shall beare rule, and he shall prosper wyth Wisdome, and shal set vp equite and ryghteoulnes agayne in yearth. Ierem.xxiii.

In hys tyme shal Juda be saued, and Israell shall dwell with feare. And thys is the name that they shall call him, euen the Lord our righteoulnes: and therfore behold, the tyme cometh, saith the Lorde: that it shalbe nomore sayd: the Lorde liueth Whych brought the chyldren of Israell out of the lande of Egipt: But the Lord lyueth which brought furth & lead the seed of the house of Israell out of the North land, and from all contries where I haue scattered them: and they shall dwell in there owne lande agayne.

The Gospell.

WHen Jesus lift vp his iyes, & saw a great cõpanie come vnto hym: he sayth vnto Philip, whẽce shal we bye bread that these may eat: Thys he sayde to proue hym: for he hym self knewe what he would do, Philip aunswered hym: two hundreth peniworth of bread are not sufficiẽt for them, that euery man maye take a lytle. One of hys disciples (Andrew Simõ Peters brother) said vnto him: There is a ladde here, whiche hath fyue barly loues, and two fyshes: but What are they among so many? And Jesus said, make the people syt doune: Ther was much grasse in the place. So the men sat doune in nombre about fiue thousand. And Jesus toke the bread: and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set doune: And lykewyse of the fyshes as much as they Woulde. When they had eaten inough, he sayth vnto hys disciples: gather vp the broken meate whyche remayneth, that nothynge be lost. Iohn.vi.

And gathered it together, and fylled twelue baskettes with the broken meate of the fiue barly loaues, which broken meate remayned vnto them that had eaten. Then those men (when they had sene the miracle that Jesus dyd) sayde: this is of a truth the same Prophet that should come into the worlde.

SAINCT ANdrewes daye.

Sepe expugnauerunt, psal. cxxix.



Many tymes they haue fought agaynst me fro my youth vp: may Israell now say.

Yea, many a tyme haue they vexed me frō my youth vp: but they haue not preuayled agaynst me.

The plowers plowed vpon my backe: and made long forowes.

But the righteous Lorde: hath hewen the snares of the vngodly in peces.

Let them be confounded and turned backwarde: as many as haue euill wyll at Syon.

Let them be euen as the grasse growyng vpon the house toppes: which withereth afore it be pluckt vp.

Wherof the mower fylleth not his hande: neither he that byndeth vp the sheaues, his bosome.

So that they whych go by, saye not so much: as the Lorde prosper you, We wisshe you good luck in the name of the Lorde.

Glory be to the father: &c. As it was. &c.

The Collect.

ALmightie God whyche hast geuen suche grace to thy Apostle sainct Andrew, that he counted the sharp and paynfull death of the crosse to be an high honoure and a great glory: Graunte vs to take and esteme

esteme all troubles and aduersities whyche shall come vnto vs for thy sake, as thynges profitable for vs towarde the obtaigning of euerlastyng lyfe: through Jesus Christe our Lorde.

The Epistle.

IF thou knowlege wyth thy mouth, that Jesus is the Lord, & beleue in thy hart that God raised him vp from death: thou shalt be saued Rom. x.

For to beleue with the hart iustifieth: and to knowlege wyth the mouth maketh a man safe. For the scripture saith: whosoeuer beleueth on him shal not be confounded. There is no difference betwene the Jew and the Gentile. For one is Lorde of all, whych is riche vnto al that call vpon hym. For whosoeuer doth cal on the name of the Lorde shalbe safe. How then shal they call on him on whom they haue not beleued? How shall they beleue on him of whom they haue not heard? Howe shal they heare without a preacher? And how shal they preache except they be sent? As it is written, how beutifull are the fete of them which bryng tidinges of peace, and bring tidinges of good thinges. But they haue not all obeyed to the gospel, for Esay saieth: lorde who hath beleued our saiynges? So then, faith commeth by hearing, & hearing cõmeth by the word of God, But I aske haue thei not heard? No doubt their sound went out in to al lãdes: & their wordes into the endes of the world But I demaunde whether Israell dyd knowe or not? fyrst Moyses saith: I wyl prouoke you to enuy, by them that are no people, by a foolish nacion I will anger you. Esaie after that is bold and saith: I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he sayeth: all daie long haue I stretched furth my handes vnto a people that beleued not, but speaketh agaynst me.

The

The Gospell.

AS Jesus walked by the sea of Galilee, he saw two brethren: Simō, which was called Peter, and Andrew hys brother, casting a net into the sea (for they were fishers) and he saieth vnto thē: folow me, and I wyl make you to become fyshers of mē. And thei streight way left theyr nettes, and folowed him.

And when he was gone furth from thence, he sawe other two brethren, James the sonne of zebede, & John his brother, in the shyp wyth zebede theyr father, mendyng their nettes: and he called them. And they immediatly left the shyp and their father, and folowed him.

¶ Sayncte Thomas the Apostle.

Beati omnes. Psal. Cxxviii.

BLessed are all they that feare the Lorde: and walke in his Wayes.

For thou shalt eat the labours of thine hādes: o wel is the, & happy shalt thou be.

Thy wyfe shalbe as the frutfull vyne: vpon the walles of thine house.

Thy childrē lyke the Oliue braunches: round about thy table.

Lo, thus shal the mā be blessed: that feareth the lord.

The Lord from out of Sion, shall so blesse the: that thou shalt se Jerusalem in prosperitie all thy lyfe long.

Yea, that thou shalt se thy thylders chyldren: and peace vpon Israell.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect

ALmightie euerliuing God, whiche for the more cōfirmacion of the faith, dyddest suffre thy holy apostle Thomas, to be doubtful in thy sonnes resurrection: graūt vs so perfectly, and without all doubt to beleue in thy sōne Jesus Christ: that our faith in thy sight neuer

neuer be remoued: heare vs O lorde, through the same Jesus Christ, to whom with thee and the holy ghost be all honor. &c.

The Epistle.

 OW ye are not straungers nor foreners: But Citizens with the sainctes, and of the household of God, and are buylt vpon the foundacion of the Apostles and Prophetes. Jesus Christ hymselfe beyng the hed corner stone, in whō what buyldyng soeuer is coupled together, it groweth vnto an holy temple of the lorde, in whō ye are also buylt together, to be an habitaciō of god through the holy ghost. Ephesij.

The Gospell.

 Homas one of the twelue, whiche is called Didimus was not with theim, when Jesus came. The other disciples therfore saied vnto hym: we haue seen the Lorde. But he said vnto them, except I se in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hande into his side, I will not beleue. Iohn. xx.

And after eight daies, again his disciples wer with in, and Thomas with theim. Then came Jesus when the dores wer shut, and stoode in the middes, and saied: peace be vnto you. And after that he saied to Thomas: bring thy finger hether, and see my handes, and reache hether thy hande, and thurst it into my side, and bee not faithlesse, but beleuyng. Thomas aunswered and said vnto hym: my lorde and my God. Jesus said vnto hym: Thomas, be cause thou hast seen me, thou hast beleued: Blessed are thei that haue not seen, and yet haue beleued. And many other signes truly did Jesus, in the presence of his Disciples, whiche are not written in this boke. These are writē, that ye might beleue that Jesus is Christ the sonne of GOD, and that (in beleuyng) ye might haue life through his name.

The

At the Communion.

¶ The Conuersion of S. Paule.

¶ At Mattins.

The. ii. Lesson. Act. xxii. vnto thei hard hym.

cõfitebor tibi Psal C. xxx. and. VIII.



I will geue thankes vnto thee, O Lorde, with my whole hart: Euen before the Goddes wil I syng praise vnto thee.

I will worship toward thy holy Temple, and praise thy name, because of thy louyng kindnes and truth: for thou hast magnified thy name, and thy worde aboue all thynges.

When I called vpon thee, thou hardest me: and enduedest my soule with muche strength.

All the kynges of the yearth shall praise thee O lord: For thei haue hard the wordes of thy mouthe.

Yea, thei shall syng in the waies of the Lorde: That greate is the glory of the Lorde.

For though the lorde be high, yet hath he respect vnto the lowly: As for the proude he beholdeth theim a farre of.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretche furthe thyne hand vpon the furiousnes of myne enemies, & thy right hand shall saue me.

The Lorde shall make good his louyng kyndnesse toward me: Yea, thy mercie O Lorde indureth for euer, despise not then the workes of thyne awne handes.

Glory be to the father and to the sonne: and to the holy ghoste.

As it was in the beginnyng, is now and euer shalbe: worlde without ende. Amen.

The Collect.

GOD whithe haste taught all the worlde through the preachyng of thy blessed Apostle sainct Paule:

graun

graunt we beseche thee, that we whiche haue his wonderfull conuersion in remembraunce, maie folowe and fulfill the holy doctryne that he taught, through Jesus Christ our Lorde.

The Epistle.

AND Saull yet breathyng out threatenynges and slaughter against the Disciples of the lorde: went vnto the hie Priest, and desired of hym Letters to cary to Damasco, to the Sinagoges: that if he foūd any of this waie (whether thei wer men or women) he might bryng them bound to Jerusalem. And when he iorneied, it fortuned that he was come nigh to Damasco, sodenly there shyned rounde about hym a light from heauen, and he fell to the yearth and heard a voyce, saiyng to hym: Saull, Saull, why persecutest thou me? And he saied: what art thou lorde? And the Lorde saied, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he bothe tremblyng and astonied, saied: Lorde, what wilte thou haue me to doo? And the Lorde saied vnto hym: Arise and go into the citie, and it shalbe tolde thee what thou must do. Acts. IX.

The men whiche iorneyed with hym, stode amased, hearyng a voice, but seyng no man. And Saul arose frō the yearth, & when he opened his yes, he sawe no man: but thei led hym by the hād, and brought hym into Damasco. And he was thre daies without sight, & neither did eate nor drynke. And there was a certain disciple at Damasco, named Ananias, and to him said the lorde in a vision: Ananias, and he said, behold, I am here lorde. And the lorde said vnto hym: arise and go into the strete (whiche is called streight) and seke in the house of Judas, after one called Saull of Tharsus. For behold, he praieth, and hath seen in a vision a manne named Ananias, comminyng into hym and puttyng his handes on

hym

hym that he might receiue his sight. Then Ananias aunswered: Lorde I haue hard by many of this manne how muche euill he hath done to thy sainctes at Hierusalem: And here he hath auctho⁊itie of the high p⁊iestes to bynd all that call on thy name. The Lorde saied vnto hym: Go thy waie, fo⁊ he is a cholen vessell vnto me, to beare my name befo⁊e the Gentiles, and kynges, and the childr̃ of Israell. Fo⁊ I will shewe him, how great thynges he must suffre fo⁊ my names sake.

And Ananias went his waie, and entered into the house, and put his handes on hym, and saied: Brother Saull, the Lo⁊de that appered vnto thee in the waie as thou cammest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy ghost.

And immediatly there fell from his yes as it had been Scales, and he receiued sight, and aro⁊se and was baptised, and receiued meate and was comfo⁊ted.

Then was Saul a certain daies with the disciples whiche were at Damasco. And straight waie he p⁊eached Chr⁊ist in the sinagoges, how that he was the sonne of God. But al that hard hym wer̃ amased & saied: is not this he that spoyled thē whiche called on this name in Hierusalem, and came hether fo⁊ that intent that he might br⁊yng theim bound vnto the hie p⁊iestes: But Saul increased the mo⁊e in strength and confounded the Jues whiche dwelt at Damasco, affirmyng that this was very Chr⁊ist.

PEter aunſwered and ſayd vnto Jeſus behold we haue forſaken all, and followed thee, what ſhall we haue therfore? Jeſus ſayd vnto thē: verely I ſay vnto you, that whē the ſonne of man ſhal ſyt in the ſeate of his maieſtie, ye that haue followed me in the regeneracion, ſhal ſyt alſo vpon twelue ſeates, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe or brethren, or ſiſters, or father or mother, or wyfe, or children, or landes for my names ſake, ſhall receyue an hundred folde and ſhall inherite euerlaſting lyfe: But many that are fyrſt ſhalbe laſt and the laſt ſhalbe firſt. *Math. xix*

¶ At Euenſong.

The ſecond leſſon. Actes. xxvi. *vnto the ende.*

¶ The Purificacion of ſainct Mary the virgin.

Ecce nunc benedicite Palm. C. xxxiiii.

BEhold (now) praiſe the Lord: al ye ſeruauntes of the Lorde.

Ye that myght ſtande in the houſe of the Lorde: (Euen in the Courtes of the houſe of our Lorde.)

Lyft vp your handes in the Sanctuary: and prayſe the Lorde.

The Lorde that made heauen and yearth: Geue the bleſſyng out of Syon.

Glory be to the father, and to the ſonne: and to the. &c.

As it Was in the begynnyng, is now and euer. &c.

The Collect.

ALmightie and euerlaſting God, we humbly beſeche thy Maieſtie, that as thy onely begotten ſonne, was this daie preſented in the temple, in the ſubſtaunce of our fleſhe, ſo graunt that we maye bee preſented vnto thee, wyth pure and cleare myndes: By Jeſus Chriſt our Lorde.

At the Communion.

The Epistle.

The same that is appoynted for the Sondaie.

The Gospell.

Luce. ii.

When the tyme of theyr Purification (after the lawe of Moses) was come, they brought hym to Hierusalem, to present hym to the Lorde, (as it is wrytten in the Law of the Lorde) euery manne chylde that firste openeth the matrix, shalbe called holy to the Lorde, and to offre (as it is sayd in the lawe of the Lorde) a payre of Turtle doues, or two yoong Pigions. And beholde there was a man in Hierusalem, whose name was Simeon. And the same man was iuste and godly, and loked for the consolacion of Israell, and the holy Ghoste was in him. And an aunswere had he receiued of the holy Ghoste, that he shoulde not see death, excepte he firste sawe the Lorde Christe. And he came by inspiracion into the temple.

¶ Sainct Mathies daie.

Eripe me. Psalm. C. xl.



Deliuer me O Lorde from the euell man: and preserue me from the wicked man.

Which imagine mischiefe in their hartes and stirre vp strief all the daie long.

They haue sharpened their tongues like a serpent: Adders poyson is vnder their lippes.

Kepe me O Lorde, from the handes of the vngodly: preserue me from wicked menne, whyche are purposed to ouerthrowe my doynges.

The proude hath layed a snare for me and spred a net abrode with cordes: yea, and set trappes in my waye.

I sayed vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou hast couered my hed in the daie of battail.

Let

Let not the vngodly haue his desire O lorde: let not hys mysche uous ymmaginacion prosper, least they bee to proude.

Let the mischief of their owne lyppes fall vpon the hed of them: that compasse me about.

Let hote burnyng coales fall vpon them: let them be cast into the fyre and into the pyt, that thei neuer rise vp againe.

A manne full of woordes shall not prosper vpon the yearth: euell shall hunt the wycked personne to ouerthrowe hym.

Sure I am that the Lorde wyll auenge the poore: and maintein the cause of the helpelesse.

The righteous also shal geue thãkes vnto thi name: and the iust shall continue in thy syght.

Glory be to the father and to the sonne: and to the. &c.

As it was in the begynnyng, is now and euer. &c.

The Collect.

ALmyghtie God, whythe in the place of the traitor Judas, dyddest chose thy faythfull seruaunt Mathie, to be of the nõber of thy twelue apostles: Graũt that thy churche beyng alwaye preserued from false Apostles, maie be ordred and guyded by faithfull and true pastors: through Jesus Christ our Lorde.

The Epistle.

IN those daies, Peter stood vp in the mides of the disciples, and sayd (the nombre of names that were together, were about an. Cxx). Ye men and brethren, this scripture must nedes haue ben fulfilled which the holy ghost, through the mouthe of Dauid spake before of Judas, whyche was guyde to theim that toke Jesus. For he was nombred with vs, and had obteined felosship in this ministracion. And thesame hath nowe Acts.i.

poſſeſſed a plat of ground, wyth the reward of iniquite and when he was hãged, burſt aſonder in the middes, and all his bowelles guſhed out: And it was knowen vnto all the inhabiters of Hieruſalem: in ſo much that theſame felde is called in their mother toungue Acheldema, that is to ſay, the bloudy felde. For it is wrytten in the boke of Pſalmes: his habitacion be voide, and no man be dwelling therin, and his biſhoprike let another take. Wherfore of theſe men whych haue compaignied with vs (al the time that the Lord Jeſus, had al his cõuerſacio among vs, beginnyng at the baptiſme of John vnto that ſame day he was taken vp from vs) muſt one be ordeined, to be a witnes with vs of his reſurrection. And they appoynted twoo, Joſeph whyche is called Barſabas whoſe ſyrname was Juſtus) and Mathias. And when thei prayed, thei ſayd: Thou Lorde Whyche knoweſt the hartes of all men, ſhewe whether of theſe twoo thou haſt choſen: That he may take the rowme of this miniſtracion and Apoſtleſhip, from which Judas by tranſgreſſiõ fell, that he might go to his owne place. And thei gaue furth their lottes, and the lot fel on Mathias, and he was roumpted with the eleuen Apoſties.

The Goſpell.

Math. xi.



IN that tyme Jeſus aunſwered and ſaid, I thanke thee (O father Lorde of heauen and yearth), becauſe thou haſte hyd theſe thynges from the wyſe and prudent, and haſte ſhewed them vnto babes: verely father, euen ſo was it thy good pleaſure. All thynges are geuen ouer vnto me of my father. And no man knoweth the ſonne, but the father: neither knoweth any man the father, ſaue the ſonne, and he to whom ſoeuer the ſonne wyll open hym. Come vnto me all ye that labour and are laden & I wil eaſe you. Take my yoke vpõ you, and learne of me, for I am meke and lowly in hart, and

and ye shall fynde rest vnto your soules, for my yoke is easie, and my burden is lyght.

¶ The Annunciation of the virgin Mary.



LOrde, I am not hye mynded: I haue no proude lokes. Dñe non est exal Psalm. C xxxi.

I do not exercyse my selfe in great matters: whych are to hye for me.

But I refrain my soule and kepe it low lyke as a chylde that is wayned from hys mother: yea my soule is euen as a wayned chyld.

O Israell, trust in the Lorde: from thys tyme furth, for euermore.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the begynnyng, is now and euer. &c.

The Collect.

WE beseche thee Lord, powre thy grace into our hartes, that as we haue knowen Christ thy sonnes incarnacio, by the message of an angel: so by his crosse and passion we may be brought vnto the glory of his resurrection: Through the same Christ our Lorde.

The Epistle.

GOd spake once agayn vnto Ahaz saiyng, require a token of the lorde thy god, whether it be toward the depth beneth, or toward the heigth aboue. Then said Ahaz: I wil require none, neither will I tempt the lorde. And he said: herken to, ye of the house of Dauid, is it not ynough for you, that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lord shal geue you a token: Behold, a virgin shal conceiue and beare a sõne, and his mother shal call his name Emanuel. Butter and hony shal he eate, that he may know to refuse the euil, and chose the good. Esaie. vii

The Gospell.

Luce. i.

AND in the sixt moneth, the Angell Gabriel was sent from God, vnto a citie of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the Angell went in to her and sayd: Haile ful of grace, the Lorde is wyth thee: Blessed art thou among women. When she saw him, she was abashed at his saiyng: and cast in her mynde, what maner of salutacion that should be. And the angel sayd vnto her: feare not Mary for thou haste found grace with God. Beholde, thou shalt conceiue in thy wõbe, and beare a sõne, & shalt cal his name Jesus: He shalbe great, & shalbe called the sonne of the highest. And the lorde God shal geue vnto him, the seate of hys father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kingdom there shalbe none end.

Then said Mary to the angel: How shal this be, seing I knowe not a man? And the Angell aunswered and sayd vnto her: the holy ghost shall come vpon thee, and the power of the highest shall ouershadow thee. Therfore also that holy thyng whyche shalbe borne, shalbe called the sonne of God. And behold, thi cosin Elizabeth she hath also conceyued a sonne in her age. And thys is het sixt moneth, which was called baren: for wyth God nothyng shalbe vnpossible. And Mary sayd beholde the handmaide of the Lorde, be it vnto me, according to thy worde. And the Angell departed from her.

¶ Saincte Markes daie.

Dñe clamaui Psalm. C. xli.

LORDE I cal vpon thee, haste thee vnto me: and consider my voyce when I crye vnto thee.

Let my prayer be set furth in thy syght, as the incense: and let the lyftyng vp of my han-

des

des be an euenyng sacrifyce.

Set a watche, O Lorde, before my mouth: and kepe the dore of my lyppes.

O let not myne harte bee inclined to any euel thyng: let me not be occupied in vngodly workes with the men that worke wyckednesse, lest I eate of suche thinges as please them.

Let the righteous rather smyte me frendly: and reproue me.

But let not their precious balmes breake mine hed: yea, I will praie yet against their wyckednesse.

Let their iudges be ouerthrowē in stony places: that thei maie heare my wordes, for they are swete.

Our bones lye scatered before the pit: Like as when one breaketh and heweth wood vpon the earth.

But myne iyes loke vnto thee, O Lorde God: in thee is my trust, O cast not out my soule.

Kepe me from the snare, whythe they haue layed for me: and from the trappes of the wycked doers.

Let the vngodly fal into their owne nettes together: and let me euer escape them.

Glory bee to the father and to the sonne: and to the holy Ghost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde wythout ende. Amen.

The Collect.

ALmightie God, whiche hah instructed thy holy churche, wyth the heauenly doctrine of thy Euangelist Sainct Marke: Geue vs grace so to be established by thy holy Gospell, that We be not lyke chyldren, caryed awaye with euery blast of vaine Doctrine: Through Iesu Christ our Lorde.

The Epistle.

Unto

Ephe iiii.



NTo euery one of vs is geuen grace, accordyng to the measure of the gyft of Christ. Wherfore he saieth, When he went vp an hie, he led captiuitie captiue, and gaue giftes vnto men. That he ascēded, what meneth it, but that he also discended firste into the lowest partes of the yearth? he that descended is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepherdes and teachers: to the edifiyng of the Sainctes, to the worke and administracion, euen to the edifiyng of the body of Christ, tyll we come to the vnitie of fayth, and knowlege of the sonne of GOD, vnto a perfect manne, vnto the measure of the full perfect age of Christe. That we henceforth should be no more chyldren, wauerying and caryed aboute wyth euery wynde of Doctryne, by the wyleneſſe of menne, through craftyneſſe, wherby they laye a wayte for vs, to deceyue vs. But lette vs followe the truthe in loue, and in all thynges growe in hym, whyche is the hedde, euen Christe, in whom yf all the body bee coupled and knyt together, throughout euery ioynt, where wyth one ministereth to another (accordyng to the operacion, as euery part hath his measure) he encreaseth the body, vnto the edifiyng of it selfe thorowe loue.

The Gospell.

Iohn. xv

I Am the true Uine, and my father is an husband man. Euery braunche that beareth not fruite in me, he wyll take awaye. And euery braunche that beareth fruite, wyll he purge, that it may bring furthe more fruit. Now are ye cleane through the woordes Whych I haue spoken vnto you.

Byde

bide in me, and I in you. As the braunche cannot beare fruite of it self, except it byde in the Vyne, no more can ye except ye abyde in me. I am the Vine, ye are the braunches: he that abideth in me, and I in him, the same bringeth furth muche fruite. For without me ye can do nothyng. If a manne byde not in me, he is caste furth as a braunche, and is withered: And men gather theim, and cast him into the fyre, & they burne. If ye bide in me, and my wordes abide in you, aske what ye wyll, and it shalbe done for you. Here in is my father glorified, that ye beare muche fruite, and become my disciples. As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shal bide in my loue, euē as I haue kept my fathers commaundementes, and abide in his loue. These thynges haue I spokē vnto you, that my ioye might remain in you, and that your ioye might be full.

¶ Sainct Philip and James.

The second lesson. Actes. viii. vnto When thapostles.

¶ At Matins.

At the Communion

Behold, how good and ioyfull a thing it is: brethren to dwell together in vnitie. Ecce quā bonum Psalm. C. xxxiii.

It is like the precious ointment vpō the hed, that ran doune vnto the beard: euen vnto Aarons beard, & went doune to the skirtes of his clothyng.

Lyke the dewe of Hermon: which fel vpon the hill of Syon.

For there the Lorde promised hys blessyng: and lyfe for euermore.

Glory be to the father, and to the sonne and to the. &c.

As it was in the begynnyng, is now and euer. &c.

The

At the Communion.

The Collect.

ALmightie God, whom truly to know is euerlastyng lyfe: Graunte vs perfectly to knowe thy sonne Jesus Christ to be the way, the truth, and lyfe as thou haste taught Sainct Philip, and other the Apostles: Through Jesus Christ our Lorde.

The Epistle.

Iames. i.

IAmes the seruaunt of God and of the Lorde Jesus Christ, sendeth gretyng to the twelue Tribes, whyche are scatered abrode. My brethren, counpt it for an exceedyng ioye, when ye fall into diuerse temptacions: Knowyng thys, that the tryng of your fayth gendereth pacience: and lette pacience haue her perfect woorke, that ye maye be perfecte and sounde, lackyng nothyng. If any of you lacke wisdome, let him aske of him that geueth it: euen God, whiche geueth to all men indifferently, and casteth no man in the teeth, and it shalbe geuen hym. But let him aske in faith and wauer not, for he that doubteth, is like a waue of the sea, whych is tosse of the wyndes, and caried with violence. Neither let that man thinke, that he shall receyue any thyng of the Lorde.

A wauerynge mynded man, is vnstable in all hys wayes. Let the brother which is of low degre, reioyce whē he is exalted. Agayn let him that is riche, reioyce when he is made lowe. For euen as the flower of the Grasse, shall he passe away. For as the sunne ryseth wyth heate and the grasse withereth, and his flowre falleth away, and the beautie of the fashion of it perisheth: euē so shal the ryche man perishe in his Wayes.

Happie is the man that endureth temptacion: For whē he is tried, he shal receiue the croune of life, which the Lorde hath promised to them that loue hym.

The

The Gospell.

AND Jesus said vnto his disciples, let not your hartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mansions. If it were not so, I would haue tolde you. I go to prepare a place for you. And yf I goo to prepare a place for you, I wyll come again and receiue you euen vnto my selfe: that where I am, there maie ye bee also. And whether I go ye knowe, and the waie ye knowe. Thomas sayth vnto him: Lorde we know not whether thou goest. And howe is it possible for vs, to knowe the waye? Jesus sayth vnto him I am the Way and the truth, and the lyfe: No man commeth to the father but by me, if ye had knowen me, ye had knowen my father also: And now ye know him, and haue seen him. Philip sayeth vnto hym: Lorde shew vs the father, and it suffyseth vs. Jesus sayeth vnto hym, haue I been so long time with you: And yet hast thou not knowen me? Philip, he that hath seen me, hath seen my father, and how saiest thou then, shew vs thy father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of myself: But the father that dwelleth in me, is he that doeth the workes. Beleue that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shal he do also, and greater workes then these shall he do, because I goo vnto my father. And whatsoeuer ye aske in my name, that wyll I doo, that the father may be glorified by the sonne, If ye shal aske any thyng in my name, I wyll do it. *Iohn. xiiii*

Sainct Barnabe Apostle

At Matins.

The second lesson. Actes. xiiii. vnto the ende.

Voce mea ad dominum Pſalm.C.xlii



I Cried to the Lord With my voice, yea euē vnto the Lord did I make my ſupplicatiō

I powred out my complayntes before him: and ſhewed him of my trouble.

When my ſpirite was in heuineſſe, thou knewest my path: in the Way where in he walked haue thei preuely layed a ſnare for me.

I loked alſo vpon my right hande: and ſe there is no man that would know me.

I had no place to flye vnto: and no man cared for my ſoule.

I cryed vnto thee, O Lorde, and ſayd: Thou art my hope and my portion in the lande of the lyuyng.

Conſider my complaint: for I am brought very low.

O deliuer me from my perſecutours: for they are to ſtrong for me.

Bring my ſoule out of pryſon, that I may geue thankes vnto thy name: Whych thyng yf thou Wylte graunt me, then ſhall the ryghteous reſort vnto my company.

Glory be to the father, and to the ſonne and to the. &c.

As it Was in the begynning, is now and euer. &c.

The Collect.

LOrde almighty, whyche haſte indued thy holie Apoſtle Barnabas, Wyth ſynguler gyftes of thy holy ghoſt: let vs not bee deſtitute of thy manyfold gyftes, nor yet of grace to vſe them alwaie to thy honour and glory: Through Jeſus Chriſt our Lorde.

The Epiſtle.

Actes, xi.



TIdynges of theſe thynges, came vnto the eares of the congregacion, Whych was in Hieruſalē. And thei ſent furth Barnabas, that he ſhould go vnto Antioche: Whyche When he came & had ſene the grace of god, was glad & exhorted thē al, that w purpoſe of hart, they would cōtinually cleaue vnto y lord. For he was a good man

man, and full of the holy ghost and of fayth, and muche people was added vnto the Lord. Thē departed Barnabas to Tharsus, for to seke Saul. And when he had fōūd him: he brought him vnto Antioche. And it chaunced, that a whole yere they had their cōuersaciō with ȳ congregaciō there, & taught muche people, in so muche that the disciples of Antioche wer the first that wer called Christen.

In those dayes came Prophetes from the citie of Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signifyed by the spirite, that there should be great dearth throughout al the worlde, whiche came to passe in the Emperor Claudius dayes.

Then the disciples euery man according to his habilitie, purposed to send succour vnto the brethren whiche dwelt in Jury: whiche thing they also did, and sent it to the elders by the handes of Barnabas and Saul.

The Gospel.



This is my commaundement, that ye loue together as I haue loued you. Greater loue hath no man, then this: that a man bestowe his life for his frendes. Ye are my frendes, if ye do whatsoeuer I commaunde you. Henceforth cal I you not seruaūtes, for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father haue I opened to you: ye haue not chosen me, but I haue chosen you & ordained you to go & bring furth fruit, & that your fruit should remayne, that whatsoeuer ye aske of the father in my name, he may geue it you. Ihon. xv.

At Euensong.

The second lesson Act. xv. (vnto) After certaine dayes.

Sainct Jhon Baptist.

Prope lessons at Mattyns.

The first lesson. Malach, iii. vuto the ende.

The second lesson. Mat. iii. vnto the ende.

Dñe exaudi. Psal. c. xiiij.

HEare my prayer O Lorde and consider my desire: herken vnto me for thy trueth & righteousnes sake.

And entre not into iudgement with thy seruaunt: for in thy syght shall no man liuyng be iustified.

For the enemy hath persecuted my soule, he hath smitten my life doune to the groũd: he hath layde me in the darkenes, as the dead men that hath been long dead.

Therfore is my spirit vexed within me: and my hart within me is desolate.

Yet do I remembre the tyme past, I muse vpõ al thy Workes: yea I exercise my self in ỹ workes of thy hãdes.

I stretche furth my handes vnto thee: my soule gaspeth vnto thee, as a thirsty land.

Heare me O Lord, & that soone, for my spirit wexeth faynt: hyde not thy face from me, least I be like vnto thẽ that go doune into the pit.

O let me heare thy louyng kyndnesse be tymes in the mornyng, for in the is my trust: shewe thou me the Way that I should walke in, for I lift vp my soule vnto the.

Deliuer me O Lorde, from mine enemyes: for I flye vnto the to hyde me.

Teathe me to do the thing that pleaseth thee for thou art my god: let thy louyng spirit lead me furth vnto the land of righteousnes.

Quicken me O Lorde, for thy names sake: and for thy righteousnes sake bryng my soule out of trouble.

And of thy goodnes slay mine enemyes: and destroy all them that vexe my soule, for I am thy seruaunt.

Glory be to the father and to the sonne & to the. &c.

As it was in the beginning. &c. Amen.

The Collect.

ALmightie God by Whose prouidẽce thy seruaũt Ihon Baptist was wonderfully borne and sent

to

to prepare the way of thy sõne our sauior by preachyng of penaunce: make vs so to folowe his doctrin and holy life, that we may truely repent accordyng to his preachyng, & after his example cõstantly speake the trueth, boldly rebuke vice, and patiẽtly suffer for the truethes sake through Jesus Christ our Lorde.

The Epistle.

BE of good chere my people, O ye Prophetes cõfort my people, sayeth your God, comfort Jerusalem at the heart and tel her, that her trauaile is at an ende, that her offence is pardoned, that she hat hreceiued of the lordes hand sufficient correccion for all her synnes. A voyce cryed in Wyldernes prepare the way of the lord in the wyldernes, make straight the path of our God in the desert. Let all valleyes be exalted, and euery mountaine and hyl be layde lowe: what so is croked, let it be made straight, and let the rough be made plaine feldes. For the glory of the Lorde shall appeare, and all flesche shall at once se it, for why: the mouth of the Lorde hath spoken it. Esai. xi.

The same voyce spake: Nowe crye. And the prophet answered: what shal I crye: that al flesche is grasse, and that al the goodlines therof is as the floure of the felde The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lorde bloweth vpon them. Neuertheless, Whether the grasse wyther, or that the floure fade awaye, yet the worde of our God endureth for euer. Go vp vnto the hye hyl (O Syon) thou that bryngest good tidynges, lifte vp thy voice with power. O thou preacher Jerusalẽ, lift it vp Without feare and say vnto the citie of Juda: Beholde your God, beholde: the Lord your God shal come with power, & beare rule with his arme. Behold, he bringeth his trealure with him, & his workes go before him. He shalfede his flocke like an herdman. He shal gather the lambes together with his arme, and carye theim in his

bosome, and shal kindly entreate those that be are yong.

The Gospel

Luc. i.

ELizabethes tyme came that she should be deliuered, and she brought furth a sõne. And her neighbors & her cosyns heard how the Lorde had shewed great mercy vpon her, and reioysed with her. And it fortuned, that the eight day they came to circumcise the child: and called his name zachary after the name of his father. And his mother answered & sayd: not so, but he shalbe called Jhon. And they sayd vnto her: There is none in thy kynred that is named with this name. And they made sygnes to his father, howe he would haue him called. And he asked for writyng tables, and wrote saiyng: his name is Jhon. And they meruayled all. And his mouth was opened immediatly, and his tongue also, and he spake and praysed God. And feare came on al them that dwelt nye vnto theim. And all these sayinges was noysed abroade thoroughout all the hyl contrey of Jury: and they that heard them, layd them vp in their hartes, saiyng: what maner of childe shall this be: And the hand of the Lord was with him. And his father zacharias was fylled with the holy ghost, and prophecied, saiyng: Praysed be the lord God of Israel, for he hath visited and redemed his people. And hath raised vp an horne of saluation vnto vs in the house of his seruaunt Dauid Euen as he promised by ỹ mouth of his holy Prophetes, which were sence the worlde began. That we should be saued from our enemies, and frõ the hand of all that hate vs. That he would deale mercifully with our fathers, and remembre his holy couenaũt. And he would performe the othe whiche he sware to our father Abraham for to geue vs. That we deliuered out of the handes of our enemy might serue him without feare, all the dayes of our life in suche holines and righteousnes as are acceptable before him. And thou child shalt be called the prophet

phet of the highest: for thou shalt go before the face of the Lord to prepare his wayes, to geue knoweledge of saluacion vnto his people for the remission of synnes. Thorough the tender mercye of our God whereby the day spring from an hye hath visited vs. To geue light to them that sat in darkenes & in the shadowe of death, to guide our feete into the way of peace. And the chylde grewe and waxed strōg in spirit and was in wyldernes tyll the day came, when he should shewe himselfe vnto the Israelites.

Prope lessons at Euensong.

The first lesson. Malach. iii. vnto the ende.
The second lesson. Mat. xiiii. (vnto) when Jesus heard.

¶ Saint Peters day.

At Mattyns.

The second lesson. Act. iii. vnto the ende.

¶ At the Communion.

BLessed be the Lorde my strength: whiche teacheth my hādes to warre, and my fyngers to fight. Benedictus dominus. Psal. cxliij.

My hope and my fortresse, my castle. and deliuerer, my defender in whom I trust: whiche subdueth my people that is vnder me.

Lord, what is mā that thou hast suche respect vnto him: or the sonne of man, that thou so regardest him.

Mā is like a thing of nought: his tyme passeth away like a shadowe.

Bowe thy heauens, O Lorde, & come doune: touche the mountaynes and they shall smoke.

Cast furth the lightnyng, and teare theim: shote out thyne arrowes and consume them.

Send doune thyne hand from aboue: deliuer me and take me out of the great waters, from the hāde of straūge chyldren.

Whose mouth talketh of vanitie: & their right hand of wickednes.

I will syng a newe song vnto the O Lord: and syng prayses vnto thee vpon a ten strynged Lute.

Thou that gauest victory vnto kynges: and hast deliuered Dauid thy seruaunt frō the perill of the swoorde.

Saue me, and deliuer me from the hande of straunge children: whose mouth talketh of vanitie, & their right hand is a right hand of iniquitie.

That our sonnes may growe vp as the yong plātes: and that our daughters may be as a pullished corner of the temple.

That our garners may be ful and plenteous with al maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

That our Oxen may be strong to labor: that there be no decay: no leadyng into captiuitie, & no complainyng in our stretes.

Happy are the people that be in suche a case: yet blessed are the people whiche haue the Lorde for their God.

Glory be to the father and to the sonne and to the. &c.

As it Was in the beginnyng. &c. Amen.

The Collect.

ALmightie God, which by thy sōne Jesus Christ hast geuen to thy Apostle sainct Peter many excellēt giftes, and commaundedst him earnestly to feede thy flocke: make we beseche the al bishops and pastors diligently to preache thy holy woorde, and the people obediently to folowe the same, that they may receiue the croune of euerlasting glory, through Jesus Christ our Lorde.

The Epistle.

Actes xij.



AT the same tyme Herode the kyng stretched furth his handes to vexe certaine of the congregacion. And he killed James the brother of Jhon with the swoorde. And because he sawe

ſawe it pleaſed the Jues, he proceded farther and toke Peter alſo. Then were the dayes of ſwete bread. And when he had caught him, he put him in priſon alſo & deliuered him to foure quaternios of ſouldiers to be kept, entēding after Eaſter to bring him furth to the people. And Peter was kepte in priſon, but praier was made without ceaſſyng of the cōgregacion vnto God for him. And when Herode would haue brought hym out vnto the people, theſame night ſlept Peter betwene.ii. ſouldiers bounde with two chaynes: And the kepers before the doore kept the priſon.

And behold, the angel of the Lord was there preſent and a light ſhyned in the habitacion. And he ſmote Peter on the ſide, and ſtered him vp, ſayyng: ariſe vp quickly. And his chaynes fell of frō his handes. And the angel ſaid vnto him, girde thy ſelfe, & bind on thy ſādales. And he ſo did. And he ſaith vnto him, caſt thy garment about thee and folowe me. And he came out & folowed him, & wyſt not that it was truth whiche was done by the angel, but thought he had ſeen a viſion. When they wer paſt the firſt and ſecōd watche, thei came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by the owne accorde. And they went out & paſſed thorough one ſtrete, and furthwith the angel departed from him.

And when Peter was come to him ſelfe, he ſaid, now I knowe of a ſuertie that the Lorde hath ſent his Angel, and hath deliuered me out of the hand of Herode, & from all the waityng for of the people of the Jues.

The Goſpel.

When Jeſus came into the coaſtes of the citie whiche is called Ceſaria Philippi, he aſked his diſciples, ſayyng: whom do men ſay that I the ſonne of man am? They ſayd, ſome ſay Mat. Xvi.

that

that thou art Jhon Baptist, some Helias, some Hieremias, or one of the prophetes. He sayeth vnto them: but whom saye ye that I am? Symon Peter answered and sayd: Thou art Christ the sõne of the liuyng God. And Jesus answered & sayd vnto him: happy art thou Symõ the sonne of Jonas, for flesche and bloud hath not opened that vnto thee: but my father which is in heauẽ. And I say vnto thee, that thou art Peter: & vpon this rocke I will builde my congregacion. And the gates of hell shall not preuayl against it. And I will geue vnto thee the keyes of the kyngdom of heauen. And whatsoeuer thou byndest in yearth, shalbe bound in heauen: & whatsoeuer thou losest in yerth, shalbe losed in heauen.

At Euensong.

The second lesson. Act. iij. vnto the ende.

¶ Saunct Mary Magdalene.

Laudа anima mea. Psal. CXlvi.

PRaise the Lorde, O my soule: while I liue wil I praise the Lorde, yea as long as I haue any beyng, I will syng prayses vnto my God.

O put not your trust in princes: nor in any chylde of man, for there is no helpe in them.

For when the breath of mã goeth furth: he shal turne againe to his yearth, and then all his thoughtes perish.

Blessed is he that hath ỹ God of Jacob for his helpe: and whose hope is in the Lorde his God.

Which made heauen and yearth, the sea and al that therin is: which kepeth his promise for euer.

Which helpeth them to right that suffer wrong: which fedeth the hungry.

The Lorde loseth men out of prison: the Lorde geueth syght to the blynde.

The

The Lorde helpeth them that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straũgers, he defendeth the fatherles and wydowe: as for the way of the vngodly, he turneth vp side doune.

The Lorde thy God, O Syon, shalbe kyng for euer more: and throughtout all generacions.

Glory be to the father. &c. As it was in the. &c. Amẽ.

The Collect.

MErciful father geue vs grace, that we neuer presume to synne thorough the example of any creature, but if it shall chaunce vs at any tyme to offẽde thy deuine maiestie: that then we may truely repent and lamẽt the same, after the example of Mary Magdalene, and by liuely fayth obtayne remission of al our synnes, thorough the only merites of thy sõne our sauior Christ

The Epistle.

WHosoeuer fyndeth an honest faythful womã she is muche more worth then perles. The heart of her husbãde may safely trust in her, so that he shall fal in no pouertie. She will do him good and not euil, all the dayes of her life. She occupieth Wol and flaxe and laboureth gladly with her handes. She is like a marchauntes shyp that bryngeth her vitayles from afarre, She is vp in the night season to prouide meat for her houshold, and fode for her maydens. She considereth land and byeth it, and with the fruites of her handes she planteth a vyneyarde. She girdeth her loynes with strength, and courageth her armes. And if she perceiue that her huswifery doeth good, her candle goth not out by night. She layeth her fyngers to the spindle: and her hand taketh hold of the distaffe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the cold of winter shal hurt her house, for all her houshold folkes is clothed with skarlet. She maketh Prouer. xxxi.

maketh her selfe fayre ornamētes, her clothing is white silke and purple. Her husband is muche set by in the gates, when he sitteth among the rulers of the lāde. She maketh clothe of silke and selleth it, and deliuereth gyrdles vnto the marchaunt. Strenhgt and honour is her clothyng, and in the latter day she shall reioyce. She openeth her mouth with wysdome, & in her tōgue is the law of grace. She loketh well to the waies of her houshold: & eateth not her bread with idlenes. Her children shal arise, and cal her blessed: & her husband shal make muche of her. Many daughters there be that gather riches together: but thou goest aboue them all. As for fauor it is deceiptful, and beautie is a vaine thyng: but a woman that feareth the Lorde, she is worthy to bee praised. Geue her of the fruites of her handes, & let her owne workes prayse her in the gates.

The Gospel.

Luc vij.



ND one of the Phariseys desyred Ie. that he wold eat with hym, & he went into the Pharisies house, & sat doune at meat. And behold a woman in that citie (which was a synner) assone as she knewe that Iesus sat at meat in the Pharisies house, she brought an Alablaster boxe of oyntmēt, & stode at his fete behinde him weping, & begā to wash his fete with teares & did wipe them with the heeres of her head, & kyssed his fete, and annoynted them with oyntement. When the Pharisie (which had bidden him) saw that, he spake within him selfe saiyng: if this man wer a prophet, he would surely knowe who & what maner of woman this is that touched him, for she is a synner. Iesus answered & said vnto him: Simō I haue somewhat to say vnto thee. And he sayd: Maister, say on. There was a certayne lender which had two debters, the one ought him fiue hūdreth pence & the other fiftie. When thei had nothing to pay, he forgaue them both. Tel me therfore, whiche of them

will

will loue him most: Symon answered and sayd: I suppose that he to whom he forgaue most. And he sayde vnto him: thou hast truely iudged.

And he turned to the woman and sayd vnto Symō: Seest thou this womā: I entred into thy house, thou gauest me no water for my fete: but she hath washed my feete with teares, & wyped them with the heeres of her head. Thou gauest me no kysse: but she sence the time I came in, hath not ceased to kysse my fete. My head with oyle thou diddest not annoynt, but she hath annointed my fete with oyntmēt. Wherfore I say vnto the, many synnes are forgeuen her, for she loued muche. To whō lesse is forgeuen, the same doeth lesse loue. And he sayd vnto her: thy synnes are forgeuen thee. And they that sate at meat with him, begā to say within themselues. who is this whiche forgeueth synnes also: And he sayd to the woman. Thy fayth hath saued thee: go in peace.

¶ Saint James the Apostle.

O Praise the Lord of heauen: praise hym in the heigth. *Laudate dominum de celis. Psal. Cxlviij.*

Praise him all ye his Angels of his: praise him all his host.

Praise him Sunne and Moone: praise ye him all ye starres and light.

Praise him al ye heauens: & ye Waters that be aboue heauens.

Let them praise the name of the Lorde: for (he spake the woorde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen a lawe, whiche shall not be broken.

Praise the Lorde vpon the yearth: ye dragons, and all depes.

Fyer, hayle, snow and vapors: wynde and storme, fulfillyng

fillyng his worde.

Mountaynes & al hylles: fruitful trees & all Cedres.

Beastes and all cattel: wormes and fethered foules.

Kynges of the yearth and all people: princes and all the Juges of the worlde.

Yongmen and maydens, old men and children praise the name of the Lord: for his name onely is excellent, & his praise aboue heauen and yearth.

He shall exalt the horne of his people, all his sainctes shall prayse him: euen the chyldren of Israel, euen the people that serue him.

Glory be to the father. &c. As it was in the. &c. Amen.

The Collect.

GRaunt O merciful God, that as thyne holy Apostle James leauyng his father and al that he had without delay, was obediēt vnto the callyng of thi sōne Jesu Christ, & followed him: So we forsakyng al worldly & carnal affections, may be euermore ready to followe thy cōmaundementes, through Jesus Christ our lord.

The Epistle

Act. xi. IN those dayes came prophetes from the citie of Jerusalē vnto Antioche. And there stode vp one of them named Agabus and signified by the spirit that there should be great derth throughout all the worlde, which came to passe in the Emperor Claudius dayes. Then the disciples, euery man accordyng to his habilitie, purposed to send succor vnto the brethren whiche dwelt in Jury, Whiche thyng they also did, and sent it to the Elders, by the handes of Barnabas & Saul. At the same tyme Herode the kyng stretched furth his hādes to vexe certame of the cōgregacion. And he kylled James the brother of Jhon with the sworde. And because that he sawe it pleased the Jues, he proceded farther and toke Peter also.

Acte. xij.

The

The Gospell.

THen came to hym the mother of zebedes children Math.XX.
with her sonnes, worshippyng him and desiryng a certain thyng of hym. And he saied vnto her, what wilt thou? She saied vnto him: graunt that these my twoo sonnes maie sitte, the one on the right hande, and the other on the left, in thy Kyngdome. But Jesus aunswered and saied: ye wote not what ye aske. Are ye able to drynke of the Cup that I shall drynke of, and to bee Baptised with the Baptisme, that I am Baptised with? Thei saied vnto hym, we are: He saied vnto them ye shall drynke in deede of my Cuppe, and be Baptised with the Baptisme that I am Baptised with, but to sit on my right hande and on my left, is not myne to geue: but it shall chaunce vnto theim, that it is prepared for of my father. And when the ten heard this, thei disdayned at the twoo brethren. But Jesus called theim vnto hym, and saied: ye knowe that the Princes of the nacions haue dominion ouer them, and thei that are great men, exercise auctoritie vpon them: it shall not be so emong you. But whosoeuer will be greate emong you, let him be your Minister, and whosoeuer will bee chief emong you, lette hym bee your seruaunt. Euen as the sonne of man came not to bee Ministered vnto, but to Minister, and to geue his life a redemption for many.

¶ Sainct Bartholomewe.



Not vnto vs (O Lorde) not vnto vs, but vnto thy name geue the praise: for thy louyng mercie, and for thy truthes sake. Non nobis dñe Psalm.C.XV.

wherefore shall the Heathen saie: where is now their God?

As for our God he is in heauen: he hath doen whatsoeuer pleaseth hym.

Their Idolles are siluer and gold: Euen the woorke

of mennes handes.

Thei haue mouthes and speake not: Iyes haue thei and se not.

Thei haue eares and heare not: Noses haue thei and smell not.

Thei haue handes and handle not: Feete haue thei & walke not, neither speake thei through their throte.

Thei that make them are like vnto them: And so are all thei that put their trust in theim.

But the house of Israell trust thou in the Lorde: he is their succor and defence.

Ye house of Aaron put your trust in the Lorde: he is their helper and defender.

Ye that feare the Lorde, trust in the lorde: he is their helper and defender.

The Lorde hath been myndefull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shal blesse the house of Aaron.

He shall blesse theim that feareth the Lorde: Bothe small and greate.

The lorde shall increase you more and more: you and your children.

Ye are the blessed of the Lorde: whiche made heauen and yearth.

All the whole heauens are the Lordes: The yearth hath he geuen to the children of men.

The dedde praise not thee (O lorde): neither all thei that go doune into the silence.

But we will praise the Lorde: from this time furthe for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie and euerlastyng God, whiche hast geuē grace to thy apostle Bartholomew truly to beleue

And

and to preache thy worde: Graunt wee beleche thee vnto thy Churche bothe to loue that he beleued: And to preache that he taught, through Christ our Lorde.

The Epistle.

BI the handes of the Apostles were many sig- Actes.V.
nes and wonders shewed emong the people. And thei were altogether with one accorde in Salomons Porche. And of other, durste no manne ioyne hymselfe to theim, neuertheless the people magnified them. The nombre of theim that beleued in the Lorde, bothe menne and women grew more and more: insomuche that thei brought the sicke into the stretes, and laied theim on beddes and Couches, that at the least waie the shadowe of Peter when he came by, might shadowe some of theim (and that thei might al be deliuered from their infirmities). There came also a multitude out of the Cities round about vnto Hierusalem bryngyng sicke folkes, and them whiche were vexed with vncleane spirites. And thei wer healed euery one.

The Gospell.

AND there was a strief emong theim whiche Luc.XX.
of theim should seme to bee the greatest. And he saied vnto theim, the Kynges of nacions reigne ouer them, and thei that haue auctoritie vpon theim are called gracious Lordes: But ye shall not so be. But he that is greatest emong you, shalbe as the yonger: And he that is chief shalbe as he that doth ministre. For whether is greater he that sitteth at meat, or he that serueth? Is not he that sitteth at meat? But I am emong you, as he that Ministreth. Ye are thei, whiche haue bidden with me in my temptacions. And I appoynct vnto you a Kyngdome, as my father hath appoyncted to me, that ye maie eate and drinke at my table in my Kyngdome, and sit on seates Judgyng

the twelue tribes of Israell.

¶ Sainct Mathew.

Laudate dñm omnes Gẽtes. Psal. C. XVII.



PRaise the Lorde all ye heathens: Praise hym all ye nacions.

For his mercifull kyndnes is euer more and more toward vs: and the truthe of the Lorde endureth for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie God whiche by thy blessed sonne, diddest call Mathew from the receipt of Custome, to be an Apostle and Euangelist: Graunt vs grace to forsake al coueteous desires and inordinate loue of riches, and to folowe thy saied sonne Jesus Christ, who liueth and reigneth. &c.

The Epistle.

ij Cor. iiij.



SEyng that wee haue suche an office, euen as God hath had mercie on vs, we go not out of kynd, but haue cast from vs the clokes of vnhonestie, and walke not in craftinesse, neither handle we the worde of God deceiptfully, but open the truth, and report our selfes to euery mannes conscience in the sight of God. If our Gospell be yet hid, it is hid emong thẽ that are lost, in whom the God of this world hath blinded the myndes of them whiche beleue not, lest the light of the Gospell of the glory of Christ (whiche is the Image of GOD) should shyne vnto theim. For we preache not our selfes, but Christ Jesus to be the lorde, and our selfes your seruauntes, for Jesus sake. For it is God that commaunded the light to shyne out of darknes, whiche hath shyned in our hartes, for to geue the light of the knowlege of the glory of God, in the face of Jesus Christ.

The

The Gospell.

AND as Jesus passed further from thence, he sawe a man (named Mathew) sittyng at the receipte of Custome, and he saied vnto hym, folowe me, and he arose, and folowed hym. And it came to passe as Jesus sat at meat in his house: Behold, many Publicans also and synners that came, sat doune with Jesus and his disciples. And when the Pharisseis sawe it, thei saied vnto his Disciples: why eateth your Master with Publicans and synners? But when Jesus heard that, he saied vnto theim: thei that be strong, nede not the Phisicion, but thei that are sicke. Go ye rather and learne what that meaneth: I will haue mercie, and not sacrifice, for I am not come to call the righteous, but synners to repentaunce. Math. IX.

¶ Sainct Michaell and all Angelles.

PRaise the Lorde (ye seruauntes) O praise the name of the Lorde. Laudate pueri Psal. CXIII.

Blessed is the name of the lorde: From this tyme furthe for euermore.

The Lordes name is praised: From the risyng vp of the Sunne, vnto the goyng doune of the same.

The Lorde is high aboue all heathen: and his glory aboue the heauens.

Who is like vnto the Lorde our GOD, that hath his dwellyng so high: And yet humbleth hymself to behold the thynges that are in heauen and yearth.

He taketh vp the simple out of the duste: And lifteth the poore out of the mire.

That he maie set hym with the Princes: Euen with the Princes of his people.

He maketh the barren woman to kepe house: And to bee a ioyfull mother of children,

Glory be to the father and to the soune. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

EVerlastyng God, whiche hast ordeined and cõstituted, the seruices of al Angels & men in a wonderful ordre: mercifully graūt that thei whiche alway do thee seruice in heauen, maie by thy appointtment succor and defende vs in yearth: through Jesus Christ our lord. &c.

The Epistle.

Apoca. XII. THere was a greate battaill in heauen: Michaell and his Angelles fought with the Dragon, and the Dragon fought with his Angelles, and preuailed not, neither was their place founde any more in heauen. And the greate Dragon that old serpent, called the Deuill and Sathanas was caste out, whiche deceiueth all the worlde. And he was caste into the yearth, and his Angelles were cast out also with hym. And I hard a loude voyce, saiyng: in heauen is now made saluacion and strength, and the kyngdom of our God, and the power of his Christ. For the accusar of our brethren is cast doune, whiche accused them before our God daie and night. And thei ouercame hym by the bloud of the lambe, and by the worde of their testimony, and thei loued not their liues vnto the death. Therfore reioyce heuens, and ye that dwel in them. wo vnto the inhabitors of the yearth and of the sea: for the deuill is come doune vnto you, whiche hath greate wrathe, because he knoweth that he hath but a short tyme.

The Gospell.

Math. XVIII. AT thesame tyme came the disciples vnto Jesus, saiyng: Who is the greatest in the Kyngdome of heauen: Jesus called a child vnto hym, and sette hym in the middest of theim, and saied: verely I saie vnto you, except ye turne and become as children, ye shall not entre into the Kyngdome of heauen. whosoeuer therfore hũbleth hymselfe as this child, that same is the greatest

greatest in the kingdome of heauen. And whoso receaueth such a child in my name receiueth me. But whoso doth offende one of these litleons which beleue in me, it were better for him ỹ a milstone were hãged about his neck, and that he were drowned in the depth of the sea. Wo vnto the worlde, because of offences: necessary it is that offences come: But wo vnto the mã, by whom the offences cometh. Wherfore if thy hande or thy fote hynder the, cut him of, & cast it from the: it is better for the to entre into lyfe halt or mained, rather thẽ thou shouldest (hauing two handes or two fete) be cast into euerlasting fyre. And if thine eye offend the, pluck it out, and cast it from the. It is better for the to entre into lyfe with one eye, rather then (hauing .ii. eyes) to be cast into hell fyre. Take hede that ye dispyse not one of these lytleons. For I say vnto you: that in heauen their Angels do alwaies behold the face of my father, Whiche is in heauen.

¶ Sainct Luke euangelist.

BY the waters of Babylon we sat doune and wept: when we remembred (the O) Syon. *Super flumina, Plal. Cxxxij.*

As for our harpes we hanged them vp: vpõ the trees that are therin.

For thei that led vs captiue, required a song and melody in our heauines: sing vs one of the songes of Sion.

How shal we syng the lordes song: in a straunge lãde.

If I forget the, O Jerusalem: let my ryght hande forget her conning.

If I do not remember the: let my tong cleaue to the rofe of my mouth, ye if I preferre not Jerusalem in my myrth.

Remember the chyldren of Edom O lord: in the day of Jerusalem, how thei sayd, doune with it doune with it euen to the grounde.

O daughter of Babylon, wasted with miserie: ye happye shall he be that reWardeth the, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and throweth them against the stones.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The collect.

ALmyghty God Whiche calledst Luke the physycion, Whose prayse is in the gospell, to be a physicion of the soule: it may please the by the holsome medecines of his doctryne, to heale all the diseases of our soules, through thy sonne Jesus Christe our lorde.

The Epistle

ij. Tim. iiij.

WAtche thou in al thinges, suffre afflictions, do the Worke throughly of an Euangelyst, fulfyl thyne office vnto the vtmost, be sobre. For I am noW redy to be offred, and the tyme of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From hencefurth there is layd vp for me a crowne of righteousnes, Whiche the lorde (that is a ryghteous iudge) shal geue me at that day: not to me only, but vnto all them also that loue his comming. Do thy dylygence, that thou mayst come shortly vnto me. For Demas hath forsaken me and loueth this present worlde, and is departed vnto Thessalonica. Crescens is goneto Galacia, Titus vnto Dalmacia, only Lucas is With me. Take Marke and bring him With the, for he is profytable vnto me for the ministracion. And Tichicus haue I sent to Ephesus: The cloke that I left at Troada With Carpus, When thou commest, bryng with the, and the bokes, but specially the parchemēt. Alexander

the

the coppersmith, did me much euell: the lorde reward him, according to his deades, of Whom be thou ware also. For he hath greatly withstande our wordes.

The Gospell.

 he lorde appointed other seuenty and two also, and sent them two and two before hym, into euery citie and place, whether he hym selfe would come. Therfore he said vnto thē: the haruest is great, but the labourers are fewe, pray ye therfore the lorde of the haruest, to send furth labourers into the haruest. Go your Wayes, behold, I sende you furth as lambes among Wolues. Beare no wallet neither scrip nor shoes, and salute no man by the way, into what soeuer house ye entre, first saye peace be to this house. And if the sonne of peace be there, youre peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tary styll, eating & drincking such as they geue. For the labourer is worthy of his rewarde. Luc. x.

Symon and Jude apostles.

 Prayse God in his holynes: prayse him in the fyrmament of his powre. Laudate dominum. Psal. cl.

Prayse him in his noble actes: prayse him according to his excellent greatnesse.

Prayse him in the sound of the trumpet: prayse hym vpon the lute and harpe.

Prayse him in symbales and daunces: praise him vpō the stringes and pipe.

Prayse him vpon the well tuned cymbals: prayse him vpon the loud cymbals.

Let euery thing that hath breth prayse the lord.

Glory be to the father. &c

As it was in the beginning. &c.

The Collect.

ALmyghtye God, Whiche hast builded the congregacion vpon the foundacion of the apostles and prophetes, Jesu Christ him selfe beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by their doctrine, that we may be made an holy temple acceptable to the, through Jesu Christ oure lorde.

The Epistle

Iude. i. IVdas the seruaunt of Jesu Christe, the brother of James, to them Whiche are called and sanctifyed in God the father, and preserued in Jesu Christe: Mercy vnto you and peace and loue be multyplyed. Beloued, When I gaue al diligence to write vnto you of the cõmõ saluacio, it was nedful for me to write vnto you, to exhort you ỹ ye should continually labour in ỹ faith, which was once geuen vnto the saintes. For there are certain vngodly mẽ craftely crept in, of which it was Written afore tyme vnto suche iudgemẽt. They turne the grace of our God vnto wantonnes, and deny God (Whiche is the only lorde) and our lord Jesu Christ.

My mynd is therfore to put you in remẽbraunce, for as much as ye once know this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them Whiche afterward beleued not. The Angels also Which kept not their first state, but left their owne habitacio, he hath reserued euerlasting chaines vnder darcknes vnto the iudgement of the great day: euen as Sodom and Gomor, and the cities about them whiche in like maner defiled them selfes with fornicacion, & followed straunge flesh are set furth for an example, and suffre the paine of eternall fyre: likewise these beyng deceyued by dreames, defyle the flesh, despise rulers, and speake euell of them that are in authoritie.

The

The Gospell.



This commaunde I you, that ye loue together Ihon. XV.
If the worlde hate you, ye knowe it hated me
before it hated you. If ye were of the worlde,
the worlde would loue his awne: howbeit,
because ye are not of the worlde. But I haue chosē you
out of the worlde, therefore the worlde hateth you. Re-
membre the woorde that I saie vnto you, the seruaunt
is not greater then the Lorde. If thei haue persecuted
me, thei will also persecute you. If thei haue kepte my
saiyng, thei will kepe yours also.

But all these thynges will thei doo vnto you for my
names sake, because thei haue not knowen hym that
sent me. If I had not come and spoken vnto theim, thei
should haue had no synne: But now haue thei nothyng
to cloke their synne withall. He that hateth me hateth
my father also: If I had not doen emong them, the wor-
kes whyche none other manne did, thei should haue had
no synne. But now haue thei bothe seen and hated: not
onely me but also my father. But this happeneth that
the saiyng might be fulfilled that is writtē in their law
thei hated me without a cause.

But when the comforter is come, whō I will sende
vnto you from the father, euen the spirit of truthe (whi-
che procedeth of the father) he shall testifie of me. And
ye shall beare witnesse also, because ye haue been with
me from the beginnyng.

All Sainctes.

Proper Lessons at Mattins.

The first lesson Sapi. iii. vnto blessed is rather the baren.

The second lesson Hebr. xi. viii. Sainctes by faithe subdued vn-
to If ye indure chastisyng.

Cantate dñ. Psal C. XLIX.



Syng vnto the lorde a new song: let the congregation of sainctes praise hym.

Let Israel reioyse in hym that made hym: And letre the children of Syon bee ioyfull in their Kyng.

Let theim praise his name in the daunce: Let theim syng praises vnto hym with tabret and harpe.

For the Lorde hath pleasure in his people: And helpeth the meke harted.

Let the sainctes bee ioyfull with glory: let theim reioyce in their beddes.

Let the praises of GOD bee in their mouthe: And a twoo edged sworde in their handes.

To bee auēged of the Heathen: & to rebuke the people.

To bynde their kynges in chaynes: and their nobles with fynkes of Iron.

That thei maie be auenged of them, as it is written: suche honor haue all his sainctes.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

ALmightie God, whiche hast knit together thy elect in one Communion and felowship, in the misticall body of thy sonne Christ our lord: graunt vs grace so to folowe thy holy saimetes, in all vertues & godly liuyng, that we maie come to those inspeakable ioyes, whiche thou haste prepared for all theim, that vnfainedly loue thee: through Jesus Christ.

The Epistle.

Apoc. VII.

BEholo, I Iho sawe another angell ascend frō the rising of the sunne, whiche had the seale of the liuyng god, & he cried with a loude voyce to the iiii angels, to whō power was geuē to hurt the yerth & the sea

sea) saiyng: Hurt not the yearth neither the sea, neither the trees, till we haue sealed the seruauntes of our god in their foreheddes. And I heard the nombre of theim whiche wer sealed, and there wer sealed an. C.xliiii.M of all the tribes of the children of Israell.

Of the tribe of Juda wer sealed. xii.M.
Of the tribe of Ruben wer sealed. xii.M.
Of the tribe of Gad wer sealed. xii.M.
Of the tribe of Assar wer sealed. xii.M.
Of the tribe of Neptalim wer sealed. xii.M.
Of the tribe of Manasses wer sealed. xii.M.
Of the tribe of Simeon wer sealed. xii.M.
Of the tribe of Leui wer sealed. xii. M.
Of the tribe of Issachar wer sealed. xii.M.
Of the tribe of zaoulon wer sealed. xii.M.
Of the tribe of Joseph wer sealed. xii.M.
Of the tribe of Beniamin wer sealed. xii.M.

After this I beheld, and lo a greate multitude (whiche no man can nombre) of all nacions and people, and toungues stode before the seate and before the Lambe, clothed with long white garmentes, & Palmes in their handes and cried with a loude voyce, saiyng: saluacion be ascribed to hym that sitteth vpon the seat of our god and vnto the Lambe. And all the Angelles stode in the compasse of the seate, and of the Elders, and the foure beastes, and fel before the seate on their faces, and worshipped GOD saiyng: Amen. Blessyng and glory, and wisedome, and thankes, and honor, and power, & might be vnto our God for euermore. Amen.

The Gospell.

IEsus seeyng the people, went vp into the Mountaigne, and when he was set, his Disciples came to hym, and after that he had opened his mouthe he taught theim, saiyng: Blessed are the poore in spirite for theirs is the Kyngdom of heauen. Math.v.

Blessed

Blessed are thei that mourne: for thei shal receiue comforte. Blessed are the meke: for thei shall receiue the inheritaunce of the yearth. Blessed are thei whiche hunger and thirst after righteoulnesse: for thei shalbee satisfied. Blessed are the mercifull: for thei shall obtein mercie. Blessed are the pure in hart, for thei shall se GOD. Blessed are the peacemakers: for thei shalbe called the children of God. Blessed are thei whiche suffre persecucion for righteoulnes sake: for theirs is the kyngdom of heauen. Blessed are ye whē men reuile you, and persecute you, and shall falsly saie all maner of euill saiynges against you for my sake: Reioyce and bee glad, for greate is your reward in heauen: for so persecuted thei the Prophetes whiche were before you.

Proper Lessons at Euensong.

The first lesson Sapi. v. *vnto* His tealosy also.
The second Lesson. Apo. xix. *vnto* And I sawe an Angell stande.

THE SVPPER of the Lorde, and the holy Communion, commonly called the Masse

SO many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer nyght: or els in the morning, afore the begynnyng of the Matins, or immediatly after.

And yf any of those be an open and notorious euil lyuer, so that the congregacion by him is offended, or haue done any wrong to hys neyghbours, by word, or dede. The Curate shall call hym, and aduertise hun, in any wyse not presume to the Lordes table, vntyll he haue openly declared him selfe, to haue truly repented, and amended his former naughty lyfe: that the Congregacion maie therby be satisfyed, whych afore were offended, and that he haue recompensed the parties,, whome he hath done wrong vnto, or at the least be in ful purpose so to do, as sone as he conueniently may.

The same order shall the Curate vse, wyth those betwixt whome he perceyueth malice, and hatred to reigne, not sufferyng theim to bee partakers of the Lordes table, vntyll he knowe theum to be reconciled. And yf one of the parties so at variaunce, bee content to forgeue from the botome of hys harte, all that the other hath trespaced agaynst hym, and to make amendes, for that he hym selfe hath offended: and the other partie wyll not bee perswaded to a godly vnitie, but remaigne styll in hys frowardnes and malice. The Minister in that case, ought to admit the penitent person to the holy Communion, and not hym that is obstinate.

Upon the daie, and at the tyme appoynted for the ministracion of the holy Communion, the Priest that shal execute the ministery, shall put vpon hym the vesture appointed for that ministracion, that is to saye, a whyte Albe playn, wyth a vestement or Cope. And where there be many Priestes, or Decons, there so many shal be ready to helpe the priest in the ministracion, as shalbe requisite. And shall haue vpon them lykewyse, the vestures appointed for their ministery, that is to say: Albes with tunacles. Then shall the Clerkes syng in Englishe for the offyce, or introite, (as they call it) a Psalme appointed for that daie.

At the Communion.

The Prieſt ſtandyng humbly afore the middes of the altar, ſhal ſaie the Lordes praier with this Collect.

ALmightie GOD, vnto whom all hartes bee open, and all deſyres knowen, and from whom no ſecretes are hyd, cleanſe the thoughtes of our hartes, by the inſpiracion of thy holy ſpirite: that we maie perfectly loue the, and worthely magnifie thy holy name: through Chriſt our Lorde. Amen.

Then ſhall he ſaie a Pſalme appointed for the Introit: whych Pſalme ended, the Prieſt ſhal ſaie, or els the Clerkes ſhal ſing.

iii. Lorde haue mercy vpon vs.
iii. Chriſt haue mercy vpon vs.
iii. Lorde haue mercy vpon vs.

Then the Prieſt ſtandyng at Gods borde ſhall begin.

Glory be to God on hygh.

The clarkes.

And in yearth peace, good wyll towardes men.

We praiſe thee, we bleſſe thee, we worſhyp thee, we glorifie thee, we geue thankes to thee, for thy greate glory, O Lorde GOD heauenly kyng, God the father almighty.

Lorde the onely begotten ſonne Jeſu Chriſte, O Lord God, Lambe of GOD, ſonne of the father, that takeſt awaye the ſynnes of the worlde, haue mercy vpõ vs: Thou that takeſt awaye the ſynnes of the worlde, receiue our praier.

Thou that ſytteſt at the ryght hande of GOD the father, haue mercie vpon vs: For thou onely art holy, thou onely art the Lorde. Thou onely (O Chriſt) with the holy ghoſt, art moſte hygh in the glorie of God the father. Amen.

Then

Then the Prieſt ſhall turne him to the people and ſaie.

The Lorde be wyth you.

The Aunſwere.

And wyth thy ſpirite.

Prieſt.

Let vs praie.

Then ſhall folowe the Collect of the daie, with one of theſe twoo Collectes folowyng, for the King.

ALmightie God, whoſe kingdom is euerlaſtyng, and power infinite, haue mercie vpon the whole congregaciõ, and ſo rule the hart of thy choſen ſeruaunt Edward the ſixt, our king and gouernour: that he (knowyng whoſe miniſter he is) maie aboue all thynges, ſeke thy honor and glory: and that we his ſubiectes (duely conſyderyng whoſe auctoritie he hath) maie faithfully ſerue, honour, and humbly obeye hym: in the, and for the, accordyng to thy bleſſed worde and ordinaunce: Through Jeſus Chriſt our Lord who with the, and the holy ghoſt, lyueth, and reigneth euer one God, worlde wythout ende. Amen.

ALmightie and euerlaſtyng GOD, we bee taught by thy holy worde, that the hartes of kynges are in thy rule and gouernaunce, and that thou doeſt diſpoſe, and turne them as it ſemeth beſt to thy godly wyſedom: We humbly beſeche the, ſo to diſpoſe and gouerne, the harte of Edward the ſixt, thy ſeruaunt, our kyng and gouernour: that in all his thoughtes, wordes, and workes, he maie euer ſeke thy honor & glory, and ſtudy to preſerue, thy people, committed to his charge, in wealthe, peace, and godlynes: Graunt thys O mercyful father, for thy dere ſonnes ſake, Jeſus Chriſt our Lorde. Amen.

At the Communion.

The Collectes ended, the Prieſt or he that is appointed, ſhall reade the Epiſtle, in a place aſſigned for the purpoſe, ſaiyng.

The Epiſtle of ſainct Paul wrytten in the Chapter of to the.

The miniſter then ſhall reade the epiſtle. Immediatly after the Epiſtl ended, the Prieſt or one appointed to reade the Goſpel ſhall ſaie.

The holy Goſpell wrytten in the Chapter of.

The Clerkes and people ſhall aunſwere.

Glory be to the, O Lorde.

The Prieſt or Deacon then ſhall reade the Goſpell: after the Goſpell ended, the Prieſt ſhall begin.

I beleue in one God.

The Clerkes ſhall ſyng the reſt.

The father almightie maker of heauen and yearth, and of all thynges viſible, and inuiſible: And in one Lorde Jeſu Chriſt, the onely begotten ſonne of GOD, begotten of hys father, before all worldes, God of God, light of light, very god of very god, begotte not made, beyng of one ſubſtaunce wyth the father, by whome all thinges were made, who for vs men, and for our ſaluacion, came doune from heauen, and was incarnate by the holy ghoſt, of the virgin Mary, and was made man and was crucifyed alſo for vs, vnder Poncius Pilate, he ſuffered and was buried, and the thyrd daie he aroſe agayn accordyng to the Scriptures, and aſcended into heauen, and ſitteth at the right hand of the father: And he ſhal come again with glory, to iudge both the quicke and the ded.

And I beleue in the holy ghoſt, the Lorde and geuer of lyfe, who proceedeth frō the father and the ſonne, who with the father and the ſonne together, is worſhypped and glorified, who ſpake by the Prophetes. And I beleue one Catholike and Apoſtolike church. I acknowlege

lege one Baptisme, for the remission of synnes. And I loke for the resurrection of the dead: and the lyfe of the worlde to come. Amen.

After the Crede ended, shall folowe the Sermon or Homely, or some porciõ of one of the Homelies, as thei shalbe hereafter deuided: wher in if the people bee not exhorted to the worthy receyuing of the holy Sacramẽt, of the body and bloud of our sauior Christ: then shal the curat geue this exhortaciõ to those that be minded to receiue the same

DEerely beloued in the lorde: ye that minde to come to the holy cõmunion of the body and bloud of our sauiour Christ, must cõsidre what S. Paul writeth to the Corinthians, how he exhorteth al persons diligently to trie & examin themselfes, before thy presume to eat of that bread, & drinke of that cup: for as the benefite is great, if with a truly penitẽt hart, and liuely faith, we receiue that holy sacramẽt: (for then we spiritually eat the flesh of Christ, and drinke his bloud, then we dwel in Christ and christ in vs, we be made one with Christ, & Christ with vs) so is the daunger great, if we receyue the same vnworthely, for then we become guilty of the body and bloud of christ our sauiour, we eat and drinke our awne dãpnacion, not considring the lordes body. We kyndle gods wrathe ouer vs, we prouoke him to plague vs with diuerse diseases, and sõdery kindes of death. Therfore, if any here be a blasphemer, aduouterer, or bee in malice or enuie, or in any other greuous crime (except he be truly sory therfore, & earnestly mynded to leaue the same vyces, and doo trust hym self to be reconciled to almyghtie GOD, and in charitie with all the worlde) lette him be wayle his synnes, and not come to that holy table, lest after the takyng of that most blessed bread: the deuell entre into hym, as he dyd into Judas, to fyll hym full of all iniquitie, and bryng hym to destruccion, both of body and soule. Judge therfore your selfes (brethren) that ye be not iudged of the

lorde. Let your mynd be without desire to synne, repent you truly for your synnes past, haue an earnest & lyuely fayth in Christ our sauiour, be in perfect charitie wyth all men, so shal ye be mete partakers of those holy misteries. And aboue all thinges: ye must geue most humble and harty thankes to God the father, the sonne, and the holy ghost, for the redemptiō of the world, by the death and passiō of our sauior Christ, both God and man, who dyd humble himself euen to the death vpō the crosse, for vs miserable synners, Whiche laye in darknes and shadowe of death, that he myght make vs the chyldren of God, and exalt vs to euerlasting life. And to thend that we should alway remembre the excedyng loue of oure master, and only sauiour Jesu Christ, thus dyyng for vs and the innumerable benefites (whych by his precious bloud shedyng) he hath obtaigned to vs, he hath lefte in those holy misteries, as a pledge of his loue, & a cōtinuall remēbraūce of the same his awne blessed body, & precious bloud for vs to fede vpō spiritually, to our endles comfort & consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounde) and the holy ghost, let vs geue (as We are most boūden) continual thankes, submitting our selfes wholy to his holy Wil and pleasure, & study to serue him in true holines and righteousnes, all the dayes of our lyfe. Amen.

In the Cathedral churches or other places, where there is daily Cōmunion, it shalbe sufficient to read thys exhortation aboue wrytten, once in a moneth. And in Parishe churches, vpon the weke dayes it maye be left vnsayed.

And yf vpon the Sondaie or holy daie the people bee negligent to come to the Communion. Then shal the Priest earnestly exhorte hys parishoners, to dispose them selfes to the receiuing of the holy communion more diligently, saiyng these or like wordes vnto them.

DEre frēdes, & you especially vpō whose soules I haue cure & charge, on next I do intend by gods grace, to offre to al such as shalbe godly disposed, the most comfortable sacramēt of the

body

body and blond of Christ, to be taken of thē, in the remē-
brance of hys moste fruitfull and glorious passion, by
the whych Passion, We haue obteigned remission of our
synnes, and be made partakers of the kingdom of hea-
uen, whereof we bee assured and asserteigned, yf We
come to the sayd Sacrament, wyth hartie repentaunce
for our offences, stedfast fayth in Goddes mercye, and
earnest mynde to obeie Goddes wyll, and to offende no
more. Wherfore our dutie is, to come to these holy my-
steries, wyth moste hartie thankes to bee geuen to al-
mightie God, for hys infinite mercie and benefites ge-
uen and bestowed vpon vs hys vnworthie seruauntes,
for whome he hath not onely geuen hys body to death,
and shed hys bloud, but also doth vouchsaue in a Sa-
crament and mistery, to geue vs hys sayed body and
bloude to fede vpon spiritually. The whyche Sacra-
ment beyng so diuine and holy a thyng, and so comfor-
table to theim whych receyue it worthely, and so daun-
gerous to theim, that wyll presume to take thesame vn-
worthely: My dutie is to exhort you in the meane sea-
son, to consider the greatnes of the thyng, and to serche
and examine your awne cōsciences, and that not lyghe-
ly nor after the maner of dissimulers wyth God: But
as they whych should come to a moste Godly and hea-
uenly Banket, not to come but in the mariage garment
required of god in Scripture, that you may (so much as
lieth in you) be found worthie to come to suche a table.
The wayes and meanes therto is.

First that you be truely repentaūt of your former euil
lyfe: and that you confesse with an vnfained hart to al-
mightie God, your synnes and vnkyndnes towardes
his maiestie cōmitted, eyther by wyl, worde or dede, in-
firmitie or ignoraūce, and that with inward sorow and
teares, you bewaile your offēces, & require of almighty
God, mercy, & pardon, promising to him from the botom

of

of your hartes) thamendement of your former life. And amonges all others, I am cõmaunded of God, especially to moue and exhorte you, to reconcile your selfes to your neighbors, Whom you haue offended, or who hath offended you, putting out of your hartes al hatred and malice against thẽ, and to be in loue and charite with al the world, and to forgeue other, as you would that god should forgeue you. And if any mã haue done wrong to any other: Let him make satisfaccion, & due restitucion of al landes and goodes, wrongfully takẽ away or withholden, before he come to Gods borde, or at the least be in full minde and purpose so to do, assone as he is able, or els let hym not come to thys holy table, thynking to deceyue God, who seeth al mennes hartes. For neither the absolucion of the Priest, can any thyng auayle them, nor the receiuing of this holy sacramẽt doth any thyng but increase their dampnacion. And yf there be any of you, Whose conscience is troubled & greued in any thyng lacking comforte or counsaill, let hym come to me, or to some other discrete and learned priest taught in the law of god and cõfesse & opẽ his sinne and grief secretly, that he may receiue such ghostly coũsail, aduise and comfort, that his conscience may be releued, and that of vs (as of the Ministers of God and of the church) he may receiue comforte and absolucion, to the Satisfaccion of hys mynde, and auoiding of all scruple and doubtfulnes, requiryng suche as shalbe satisfied with a general confession: not to be offended with them that doo vse, to their further satisfiyng, the auriculer and secrete confession to the priest: nor those also whych thinke nedefull or cõuenient for the quietnes of their awne consciences particularly to open their sinnes to the priest: To be offended with thẽ that are satisfied wyth their humble confession to G O D, and the generall Confessyon to the churche. But in al thinges to folowe and kepe the rule

of

of charitie and euery man to be satisfied with his awne conscience, not iudgyng other mennes myndes or consciences: Where as he hath no warrant of Gods Worde to the same.

¶ Then shall folowe for the Offertorie, one or mo, of these sentences of holy Scripture, to bee song whiles the people do offer, or els one of theim to be sayed by the Minister, immediatly afore the offering.

Let your lyght so shine before men, that they maie se your good workes, and glorifie your father whyche is in heauen. Math.v.

Laie not vp for your selfes treasure vpon the yearth where the rust and mothe doth corrupt, and where theues breake through and steale: But laye vp for your selfes treasure in heauen, where neyther rust nor mothe doth corrupt, and where theues do not breake through nor steale. Math.vi.

Whatsoeuer you would, that mē should do vnto you, euen so doo you vnto them, for thys is the lawe and the Prophetes. Math.vii.

Not euery one that sayeth vnto me, lorde, lorde, shall entre into the kingdome of heauē, but he that doth the Wyll of my father whych is in heauen. Math.vii.

Zache stode furth, and sayed vnto the Lorde, beholde lorde, the halfe of my goodes I geue to the poore, and if I haue done any wrong to any mā, I restore foure fold. Luce.xix.

Who goeth a warfare at any tyme at hys awne cost? who planteth a vineyarde, and eateth not of the fruyte thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke. i.Corin.ix.

If We haue sowen vnto you spirituall thynges, is it a great matter, yf we shal reape your worldly thinges? i Corin.ix.

Doo ye not knowe, that they Whyche minyster about holy thynges, lyue of the Sacrifice. They whyche i.Corin.ix.

waite

waite of the altar, are partakers wyth the Altar, euen so hath the Lorde also ordeined: that thei which preach the Gospell, should liue of the Gospell.

ii. Cor. ix. He whych soweth lytle, shall reape lytle, and he that soweth plenteously, shall reape plenteously. Let euery manne do accordyng as he is disposed in his harte, not grudgyngly, or of necessitie, for God loueth a cherefull geuer.

Gala vi, Let hym that is taught in the worde, minister vnto him that teacheth in all good thinges. Be not deceiued, god is not mocked. For whatsoeuer a man soweth, that shall he reape.

Gala. vi, Whyle we haue time, let vs do good vnto al men, and specially vnto them, which are of the houshold of faith.

i. Timo vi. Godlynes is great riches if a man be contented wyth that he hath: For We brought nothing into the worlde, neither can we cary any thyng out.

i. Timo. vi. Charge them whiche are ryche in thys worlde, that they be ready to geue, and glad to distribute, laiyng vp for theim selfes a good foundacion, against the tyme to come, that thei maie attain eternal lyfe.

Hebre. vi. God is not vnrighteous, that he wyll forget youre workes and labour, that procedeth of loue, whych loue ye haue shewed for hys names sake, Whiche haue ministered to the saynctes, and yet do minister.

Hebre. xiii. To doo good, and to distribute, forget not, for wyth suche Sactifices God is pleased.

i. Iohn. iij Whoso hath thys worldes good, and seeth hys brother haue nede, and shutteth vp hys compassion from hym, how dwelleth the loue of God in hym.

Tobi. iiii. Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the Lord shal not be turned awaie from the.

Tobi. iiii. Bee mercyfull after thy power: yf thou haste muche geue plenteously, yf thou hast litle, do thy diligẽce gladly

ly to geue of that lytle, for so gatherest thou thy selfe a good reward, in the daie of necessitie.

He that hath pitie vpon the poore, lendeth vnto the Lorde, and loke what he laieth out: it shalbe paied him agayne. Psalm. xli.

Blessed be the man that prouideth for the sycke and nedy, the lorde shal deliuer hym, in the tyme of trouble. Prouer. XIX.

Where there be Clerkes, they shall syng one, or many of the sentences aboue wrytten, accordyng to the length, and shortnesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clerkes do syng the Offertorie, so many as bee disposed, shall offre vnto the poore mennes Boxe euery one accordyng to hys abilitie and charitable mynde. And at the offeryng dayes appoynted: euery manne and woman shal paie to the Curate, the due and accustomed offeringes.

Then so many as shalbe partakers of the holy Communion shal tary styl in the Quire, or in some conuement place, nigh the Quire the men on the one syde, and the women on the other syde. All other that minde not to receiue the sayd holy Communion shall depart out of the Quire, except the ministers and Clerkes.

Then shall the minister take so much Bread and Wyne, as shall suffice for the persones appoynted to receiue the holy Communion, layeng the Bread vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose. And putting the Wine into the Chalice, or els in some fayre or conuenient cup, prepared for that vse (if the Chalice wyll not serue) putting therto a litle pure and cleane water. And setting both the bread and wine vpon the Altar. Then the Priest shall saie.

The Lorde be wyth you.

Aunswere.

And wyth thy spirite. (℣.)

Priest.

Lift vp your hartes. (℟.)

Aunswere.

We lift them vp vnto the Lorde.

Priest

At the Communion.

Priest

Let vs geue thankes to our Lorde God.

Aunswere.

It is mete and right so to do.

Priest.

IT is very mete, righ and our bounden dutie that we shoulde at all tymes, and in all places, geue thankes to the O Lorde, holy father, almyghtie euerlastyng God.

Here shall folowe the proper prefate, accordyng to the tyme, if there bee any specially appointed, or els immediatly shall folowe. Therfore with Angelles.

PROPRE

Prefaces.

Upon Christmas daie.

BEcause thou dyddest geue Jesus Christe, thyne onely sonne to be borne as thys daie for vs, who by the operacion of the holy ghost, was made very man, of the substaunce of the virgin Mary hys mother, and that wythout spot of synne, to make vs cleane from all synne. Therfore. &c.

Upon Easter daie.

BUt chiefly are we bound to praise the, for the glorious resurrection of thy sonne Jesus Christ our Lorde, for he is the very Paschall Lambe, whych was offered for vs, and hath taken awaye the synne of the worlde, who by hys death hath destroied death, and by hys rising to life again, hath restored to vs euerlasting lyfe. Therfore. &c.

Upon

Upon the Assencion daie.

THrough thy moste dere beloued sõne, Jesus Christ our lorde, who after his moste glorious resurrection, manifestly appered to all his Disciples, and in their sight ascended vp into heauẽ, to prepare a place for vs, that where he is, thether might we also ascende and reigne with hym in glory. Therefore. &c.

Upon whitsondaie.

THrough Jesus Christe our Lorde, accordyng to whose moste true promise, the holy Ghoste came doune this daie frõ heauen, with a sodain greate sound, as it had been a mightie wynde, in the likenes of Fiery toungues, lightyng vpon the Apostles, to teache them, and to lead them to all truth, geuyng them bothe the gifte of diuerse languages, and also boldnesse with feruent zeale, constantly to preache the Gospell vnto al nacions, whereby we are brought out of darknesse and error, into the cleare light and true knowlege of thee, and of thy sonne Jesus Christ. Therfore. &c.

Upon the feast of the Trinitie.

IT is very mete, right, & our bounden duetie that wee should at all tymes, and in all places, geue thankes to thee O lorde, almightie, euerlastyng God, whiche art one God, one lorde, not one onely persone, but three persones in one substaunce, for that whiche we beleue of the glory of the father, thesame wee beleue of the sonne, and of the holy ghost, without any difference, or in equalitie, whom the Angelles. &c.

After whiche Preface, shall folowe immediatly.

Therefore with Angels and Archangels, and with all the holy compaignie of heauen: wee laude and magnifie

gnifie thy glorious name, euermore praisyng thee and saiyng:

Holy, holy, holy, Lorde GOD of hostes: heauen and yerth are full of thy glory: Osanna in the highest. Blessed is he that commeth in the name of the Lorde: Glory to thee O lorde in the highest. This the clerkes shall also syng.

When the Clerkes haue doen syngyng, then shall the Priest or Deacon, turne hym to the people and sate.

Let vs praie for the whole state of Christes Churche.

Then the Priest turnyng hym to the Altar, shall sate or syng. plainly and distinctly, this praier folowyng.

ALmightie and euerliuyng God, whiche by thy holy Apostle haste taught vs to make praiers and supplications, and to geue thankes for all men: we humbly beseche thee most mercifully to receiue these our praiers, whiche we offre vnto thy diuine Maiestie, beseechyng thee to inspire continually, the vniuersall churche, with the spirit of truth vnitie and concord: and graunt that all thei that do cõfesse thy holy name, maie agree in the truthe of thy holy worde, and liue in vnitie and Godly loue. Specially we beseche thee to saue and defende thy seruaunt, Edward our kyng, that vnder hym we maie bee Godly & quietly gouerned. And graunt vnto his whole counsaill, and to all that be put in auctoritie vnder hym, that thei maie truly and indifferently minister iustice, to the punishement of wickednes and vice, and to the maintenaunce of Gods true Religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors and Curates, that thei maie bothe by their life and doctrine, set furth the true and liuely worde, and rightly and duely administer thy holy sacramentes, and to all thy people geue thy heauenly grace, that with meke hart and due reue-

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rence thei maie here and receiue thy holy woorde, truely seruyng thee in holines and righteousnes, all the dayes of their life: And we most hũbly beseche the of thy goodnes (O Lorde) to comfort and succor all theim, whiche in this transitory life bee in trouble, sorowe, nede, sickenes, or any other aduersitie. And especially we cõmend vnto thy merciful goodnes, this cõgregacion whiche is here assẽbled in thy name, to celebrate the cõmemoracio of the moste glorious death of thy sonne: And here wee do geue vnto thee moste high praise, and hartie thankes for the wonderfull grace and vertue, declared in all thy sainctes, from the beginnyng of the worlde. And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne Jesu Christ our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (o lorde) & stedfastnes in thy faith, and kepyng thy holy cõmaundemẽtes: graunt vs to folow. We cõmend vnto thy mercie (O lorde) all other thy seruauntes, whiche are departed hence from vs, with the signe of faithe, & now do rest in the slepe of peace: Graũt vnto them we beseche thee thy mercie, and euerlastyng peace, and that at the daie of the generall resurrection, wee and all thei whiche bee of the misticall body of thy sonne, maie altogether be set on his right hand, & heare that his most ioyfull voyce: Come vnto me O ye that be blessed of my father, & possesse the kyngdome, whiche is prepared for you, from the beginnyng of the worlde: Graunt this O father for Jesus Christes sake, our onely mediatour and aduocate.

O GOD heauenly father, whiche of thy tender mercie, diddest geue thyne onely sonne Jesu Christ, to suffre death vpon the Crosse, for oure redemption, who made there (by his one oblacion once offered) a full, perfecte and sufficient sacrifice, oblacion, and satisfaction, for the synnes of the whole worlde, and did institute, and in his

holy Gospell cõmaund vs, to celebrate a perpetuall memory, of that his precious death, vntill his commyng again. Heare vs (o mercifull father) we beseche thee: and with thy holy spirit and worde, vouchsafe to bl✠esse & sanc✠tifie these thy giftes, and creatures of bread and wyne, that they maie bee vnto vs the body and bloud of thy moste derely beloued sonne Jesus Christe. Who in the same night that he was betrayed: tooke breade, and whē he had blessed, & geuen thankes: he brake it, & gaue it to his disciples saiyng: Take, eate, this is my body whiche is geuen for you, do this in remēbraunce of me.

Here ỹ priest must take the Breade into hys handes.

Likewise after supper he toke the cup, and when he had geuen thankes, he gaue it to them saiyng, drinke ye all of this, for this is my bloud of the newe Testament, whiche is shed for you and for many, for remission of synnes, do this as oft as you shall drynke it in remembraunce of me.

Here ỹ priest shall take the Cup into his handes.

These wordes before rehersed are to bee saied, turnyng still to the Altar, without any eleuacion, or shewyng the Sacrament to the people.

Wherfore O Lorde and heauenly father, accordyng to the Institucion of thy derely beloued sonne, our sauior Jesu Christ, we thy humble seruauntes do celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoriall whiche thy sonne hath willed vs to make, hauyng in remēbraunce his blessed passion, mightie resurrection and glorious ascencion, renderyng vnto thee most hartie thākes, for the innumerable benefites procured vnto vs by the same, entirely desiryng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise & thankes geuyng: moste humbly beseechyng thee to graūt that by the merites and death of thy sonne Jesus Christ, and through faithe in his bloud, we & all thy whole churche, may obteigne remission of our sinnes, &

all

all other benefites of his passion. And here wee offre and present vnto thee (O Lorde) our self, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseching thee, that whosoeuer shal be partakers of this holy Comunion, maye worthely receiue the moste precious body and bloud of thy sonne Jesus Christ, and be fulfilled with thy grace and heauenly benediccion, and made one body with thy sonne Jesu Christe, that he maie dwell in theim, and theim hym. And although we bevnworthy (through our manifolde synnes) to offre vnto thee any Sacrifice: Yet we beseche thee to accepte this our bounden duetie and seruice, and commaunde these our praiers and supplicacions, by the Ministery of thy holy Angels, to be brought vp into thy holy Tabernacle before the sight of thy diuine maiestie: not waiyng our merites, but perdonyng our offences, through Christ our Lorde, by whom, and with whom, in the vnitie of the holy Ghoste, all honour and glory, be vnto thee O father almightie, world with out ende. Amen.

Let vs praie.

AS our sauiour Christe hath commaunded & taught vs, we are bolde to saie. Our father Whiche art in heauen, halowed be thy name Thy Kyngdom come. Thy Wyll bee doen in yearth, as it is in heauen. Geue vs this daie our dayly breade. And forgeue vs our trespaces, as Wee forgeue theim that trespasse against vs. And leade vs not into temptacion.

The Aunswere,

But deliuer vs from euill. Amen.

Then shall the Priest saie.

The peace of the Lorde be alwaye with you.

The Clerkes.

And with thy spirite.

The priest.

 hrist our Paschall lambe is offered vp for vs, once for al, whē he bare our sines on his body vpō the crosse, for he is the very lābe of God, that taketh away the sinues of the worlde: Wherfore let vs kepe a ioyfull & holy feast with ỹ lorde.

Here the priest shall turne hym toward those that come to the holy Communion, and shall sate.

 Ou that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbors, & entende to lede a new life, folowyng the commaundementes of God, and walkyng frō henceforth in his holy Waies: draw ye nere and take this holy Sacrament to your comfort, make your humble confession to almightie God, and to his holy church here gathered together in his name, meekely knelyng vpon your knees.

Then shall this generall Confession bee made, in the name of all those that are mynded to receiue the holy Communion, eyther by one of theim, or els by one of the Ministers, or by the priest hym self, all knelyng humbly vpon their knees.

 Lmightie GOD father of our Lorde Iesus Christ, maker of all thynges, iudge of al mē, we knowlege and bewaile our manifold sinnes and wickednes, whiche we from time to tyme, moste greuously haue cōmitted, by thought, word and deede, against thy diuine maiestie prouokyng moste iustly thy wrath and indignaciō against vs: we do earnestly repent & be hartely sory for these our misdoinges, the remembraūce of theim is greuous vnto vs, the burthen of them is intollerable: haue mercie vpon vs, haue mercie vpō vs, moste mercifull father, for thy sonne our Lorde Iesus Christes sake, forgeue vs all that is past, and graunt that we maie euer hereafter, serue & please thee in newnesse of life, to the honor & glory of thy name: Through Iesus Christ our Lorde.

Then

¶ Then shall the Priest stand vp, and turnyng hymselfe to the people, saie thus.

ALmightie God our heauenly father, who of his greate mercie, hath promised forgeuenes of sinnes to all them, whiche with hartie repentaunce and true faithe, turne vnto hym: haue mercie vpon you, pardon and deliuer you from al your synnes, confirme and strengthe you in all goodnes, and bryng you to euerlasting life: through Iesus Christ our Lorde. Amen.

¶ Then shall the Priest also saie.

Heare what comfortable woordes our sauior Christ saieth, to all them that truly turne to hym.

Come vnto me all that trauell and bee heuy laden, and I shall refreshe you. So GOD loued the worlde that he gaue his onely begotten sonne, to the ende that all that beleue in hym, should not perishe, but haue life euerlastyng.

¶ Here also what sainct Paule saieth.

This is a true saiyng, and worthy of all menne to be receiued, that Iesus Christe came into this worlde to saue synners.

¶ Here also what sainct Jhon saieth.

If any man synne, we haue an aduocate with the father, Iesus Christ the righteous, and he is the propiciacion for our synnes.

¶ Then shall the Priest turnyng hym to Gods boord knele doune and saie in the name of all theim that shall receiue the Communion, this praier folowyng.

WE do not presume to come to this thy table (o mercifull lorde) trustyng in our awne righteousnes, but in thy manifold & great mercies: we bee not worthy so muche as to gather vp the cromes vnder thy table, but thou art the same lorde whose propertie is alwaies to haue mercie: Graunt vs

therefore (gracious Lorde) so to eate the Flesshe of thy deare sonne Jesus Christe, and to drynke his bloud in these holy Misteries, that we maie continually dwel in him, and he in vs, that our synfull bodies maie be made cleane by his body, and our soules washed through his moste precious bloud. Amen.

Then shall the Priest first receiue the Communion in bothe kyndes hymselfe, and next deliuer it to other Ministers if any be there present (that thei maie be redy to help the chief Minister) and after to the people.

And when he deliuereth the Sacrament of the body of Christ, he shall saie to euery one these wordes.

The body of our lorde Jesus Christ whiche was geuen for thee, preserue thy body and soule vnto euerlasting life.

And the Minister deliuering the Sacrament of the bloud, and geuing euery one to drynke once and no more, shall saie.

The bloud of our Lorde Jesus Christe whiche was shed for thee, preserue thy body and soule vnto euerlasting life.

If there bee a Deacon or other Priest, then shall he folowe with the Chalice: and as the Priest ministereth the Sacrament of the body, so shall he (for more expedicion) minister the Sacrament of the bloud, in forme before written.

In the communion tyme the clerkes shall syng.

ii. O Lambe of God that takest awaie the synnes of the worlde: haue mercie vpon vs.

O lambe of God that takest awaie the synnes of the worlde: graunt vs thy peace.

Beginnyng so sone as the Priest doth receiue the holy Communion: and when the Communion is ended, then shall the Clerkes syng, the post communion.

Sentences of holy scripture, to bee saied or song euery daie one, after the holy communion, called the post communion.

If any man will folowe me, let hym forsake hymself, and take vp his crosse and folowe me. Math. XVI.

Whosoeuer shall indure vnto the ende, he shalbe saued. Mar. XIII.

Praised be the Lorde God of Israell, for he hath visited and redemed his people: Therfore let vs serue hym all the daies of our life, in holinesse and righteousnesse accepted before hym. Luc. I.

Happie are those seruauntes, whom the lorde (when he commeth) shall finde wakyng. Luc. XII.

Be ye ready for the sonne of man wil come, at an houer when ye thynke not. Luc. XII.

The seruaunt that knoweth his Masters will, and hath not prepared himself neither hath doen accordyng to his will, shalbe beaten with many stripes. Luc. XII.

The houer commeth and now it is, when true worshippers shall worship, the father in spirit and truth. Ihon. IIII.

Behold thou art made whole, synne no more, least any worse thyng happen vnto thee. Ihon. V.

If ye shall continue in my worde, then are ye my very Disciples, and ye shall knowe the truthe: And the truthe shall make you free. Ihon. VIII.

while ye haue light beleue on the light, that ye maie be children of the light. Ihon. XII.

He that hath my commaundementes, & kepeth them thesame is he that loueth me. Ihon XIIII.

If any man loue me, he will kepe my worde, and my father will loue hym, and wee will come vnto hym, and dwell with hym. Ihon. XIIII.

If ye shall bide in me, & my woorde shall abide in you ye shall aske what ye will, and it shalbe doen to you. Ihon. XV.

Here in is my father glorified, that ye beare muche fruite, and become my disciples. Ihon. XV.

This is my commaundemēt, that you loue together as I haue loued you. Ihon. XV.

Roma. Viii. If God be on our side, who can be against vs, whiche did not spare his awne sonne, but gaue hym for vs all.

Roma. Viii. Who shall laye any thyng to the charge of Goddes chosen, it is God that iustifieth, who is it that can condempne?

Roma. Xiii. The night is passed and the daie is at hande, lett vs therfore cast awaie the deedes of darkenes, and put on the armour of light.

i. Cor. i. Christ Jesus is made of God, vnto vs wisedom and righteousnesse, and sanctifiyng, and redempcion, that (accordyng as it is written) he whiche reioyseth should reioyce in the Lorde.

i Cor. iii. Knowe ye not that ye are the tẽple of God, and that the spirite of God dwelleth in you, if any man defile the temple of God, hym shall God destroye.

i Cor. vi. Ye are derely bought, therefore glorify God in your bodies, and in your spirites, for thei belong to God.

Ephe. vi. Be yóu folowers of God as dere children, and walke in loue, euen as Christe loued vs, and gaue hymself for vs an offeryng and a Sacrifice of a swete sauor to God.

¶ Then the Priest shall geue thankes to GOD, in the name of all theim that haue communicated, turnyng hym first to the people, and saiyng.

The Lorde be with you.

The aunswere.

And with thy spirite.

The Priest.

Let vs praie.

ALmightie and euerlastyng God, wee moste hartly thanke thee, for that thou hast vouchsafed to fede vs in these holy misteries, with the spirituall foode of the moste precious body and bloud of thy sonne our sauior Jesus Christ, and hast

haste assured vs (duely receiuyng the same) of thy fauor and goodnes toward vs, and that we be very membres incorporate in thy Mistical body, whiche is the blessed compaignie of all faithfull people: and heires through hope of thy euerlastyng kingdom, by the merites of the moste precious death and passiõ, of thy dere sonne. We therfore most humbly beseche thee O heauẽly father, so to assist vs with thy grace, that we maie cõtinue in that holy felowshyp, and do all suche good workes, as thou hast prepared for vs to walke in through Jesus Christ our Lorde, to whom with thee, and the holy Ghost, bee all honor and glory, worlde without ende.

Then the Priest turnyng hym to the people, shall let them depart with this blessyng.

The peace of GOD (whiche passeth all vnderstandyng) kepe your hartes and myndes in the knowlege and loue of GOD, and of his sonne Jesus Christe our lorde. And the blessing of God almightie, the father, the sonne and the holy Ghost, bee monges you, and remain with you alwaie.

Then the people shall answere.

Amen.

Where there are no clerkes, there the Priest shall say all thynges appoynted here for them to syng.

When the holy Cõmunion is celebrate on the workendaie, or in priuate houses: Then maie bee omitted the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Derely beloued. &c.

Collectes to bee saied after the Offertory, when there is no Communion, euery suche daie one.

ASsist vs mercifully O Lorde, in these our supplications & praiers, and dispose the waie of thy seruaũtes, toward the attainement of euerlastyng saluacion

saluacion, that emong all the chaunges and chaunces of his mortall life, thei maie euer bee defended by thy moste gracious and redy helpe: Through Christe oure Lorde. Amen.

O Almightie Lorde and euerlastyng God, vouchesafe, we beseche thee, to direct, sanctifie & gouerne bothe our hartes and bodies, in the wayes of thy lawes, & in the workes of thy commaundementes, that through thy moste mightie protection, bothe here and euer we maie be preserued in body and soule: Through our Lorde and sauior Jesus Christ. Amen.

G Raunt wee beseche thee almightie God that the wordes whiche we haue hard this day, with our outwarde eares, maie through thy grace, bee so grafted inwardly in our hartes, that they maye bring furth in vs, the fruit of good liuing, to ỹ honor & praise of thy name: Through Jesus Christ our Lord. Amen.

P Reuent vs O lorde in all our doynges, With thy moste gracious fauour, and further vs with thy continual helpe, that in all our workes begonne, continued and ended in thee: we maie glorifie thy holy name, and finally by thy mercye obteigne euerlastyng life. Through Jesus Christ our Lorde. Amen.

A Lmightie God, the fountain of all wisdom, whiche knowest our necessities before wee aske, and our ignorañce in asking, we beseche thee to haue cõpassion vpon our infirmities, & those thynges whiche for our vnworthines we dare not, & for our blindenes We cannot aske, vouchesaue to geue vs for the worthynes of thy sonne Jesu Christ our Lorde. Amen.

A Lmightie God, Whiche hast promised to here the peticions of them that aske in thi sonnes name, We beseche thee mercifully to incline thyne eares to vs that haue made nowe our prayers and supplicacions

ons vnto thee, and graunt that those thynges whiche wee haue faithfully asked accordyng to thy will, maye effectually bee obteigned to the relief of our necessitie, and to the settyng furthe of thy glory: Through Jesus Christe our Lorde.

❧ For rayne.

O God heauenly father, whiche by thy sonne Jesu Christ, hast promised to al thē that seke thy kyngdom, & the righteousnes therof, al thynges necessary to the bodily sustinaunce: send vs (we beseche thee) in this our necessitie, suche moderate rain & showers, that wee maie receiue the fruites of the yearth, to our cōfort & to thy honor: Through Jesus Christ our lord.

❧ For faire wether.

O Lorde God, whiche for the synne of man, diddest once droune al the worlde, except eight persones and afterward of thy greate mercie, diddest promise neuer to destroy it so again: We hūbly beseche the that although wee for our iniquities, haue worthely deserued this plague of rain and waters, yet vpon our true repentaūce, thou wilt send vs suche wether whereby wee maie receiue the fruites of the yearth in due season, and learne bothe by thy ponishment to amend our liues, and by the grauntyng of our peticiō, to geue thee praise and glory: Through Jesu Christ our Lorde.

¶ Upon wednesdaies & fridaies, the Englishe Letany shalbe saied or song in all places, after suche forme as is appoynted by the kynges maiesties Jniūccions. And though there be none to cōmunicat with the priest, yet these daies (after the Letany ended) the priest shall put vpon hym a plain Albe or surplesse with a cope, & saie all thynges at the Altar (appoynted to be said at the celebracion of the lordes supper) vntill after the offertory. And then shall ad one or twoo of these Collectes afore written, as occasion shall serue by his discreciō. And then turnyng hym to the people shall let them depart, with the accustomed blessyng.

And

And theſame ordre ſhalbe vſed all other daies, whēſoeuer the people be cuſtomably aſſembled to praie in the churche, and none diſpoſed to communicate with the Prieſt.

Likewiſe in Chapelles annexed, and all other places, there ſhalbe no celebracion of the Lordes ſupper, except there bee ſome to communicate with the Prieſt. And in ſuche chapelles annexed wher the people hath not been accuſtomed to pay any holy bread there thei muſt either make ſome charitable prouiſion for the beryng of the charges of the Communion, or els (for receiuyng of theſame) reſort to their Pariſhe churche.

For aduoydyng of all matters and occaſion of diſcencion, it is mete that the breade prepared for the Communion, bee made through all this realme, after one ſort and faſhion: that is to ſaie, vnleauened, and roūde, as it was afore, but without any maner of print, and ſome thyng more larger and thicker then it was, ſo that it maie be aptly deuided in diuerſe peces: and euery one ſhal be deuided in twoo peces at the leaſt or more, by the diſcrecion of the miniſter, and ſo diſtributed. And menne muſt not thynke leſſe to bee receiued in parte, then in the whole, but in eche of theim the whole body of our ſauior Jeſu Chriſt.

And forſomuche as the Paſtors and Curates within this realme, ſhall continually find at their coſtes and charges in their cures, ſufficient Breade and Wyne for the holy Communion (as oft as their Pariſhioners ſhalbe diſpoſed, for their ſpiritual comfort to receiue theſame) it is therefore ordered, that in recompence of ſuche coſtes and charges, the Pariſhoners of euery Pariſhe ſhall offer euery Sondaie, at the tyme of the Offertory, the iuſte valour and price of the holy lofe (with all ſuche money, and other thynges as wer wōt to be offered with theſame) to the vſe of their Paſtors and Curates, and that in ſuche ordre and courſe, as thei were wont to finde and paie theſaid holy lofe.

Alſo, that the receiuyng of the Sacrament of the bleſſed body and bloud of Chriſt, may be moſte agreable to the inſtitucīō therof, and to the vſage of the primatiue Churche: In all Cathedrall and Collegiat churches, there ſhall alwaies ſome Communicate with the Prieſte that miniſtereth. And that theſame maie bee alſo obſerued euery where abrode in the countrey: Some one at the leaſt of that houſe in euery Pariſhe, to whom by courſe after the ordinaunce herein made, it apperteigneth to offre for the charges of the communion, or ſome other whom thei ſhall prouide to offre for theim, ſhall receiue the holy Communion with the Prieſt: the whiche maie bee the better doen, for that thei knowe before, when

their

their courses commeth, and maie therefore dispose themselues to the worthy receiuyng of the Sacrament. And with hym or theim who dooth so offre the charges of the Communion: all other who bee then Godly disposed thereunto, shall likewise receiue the Cõmunion. And by this meanes the Minister hauyng alwaies some to cõmunicate with hym, maie accordyngly solempnise so high and holy Misteries, with all the suffrages and due ordre appoynted for thesame. And the Priest on the weke daie, shall forbeare to celebrate the Communion, except he haue some that will communicate with hym.

Furthermore, euery man and woman to be boũd to heare, and bee at the Diuine seruice, in the Parishe Churche, where thei be resident, and there with deuoute praier, or Godly silẽce and meditacio, to occupie themselues. There to paie their dueties, to communicate once in the yere at the least, and there to receiue, and take al other Sacramentes and Rightes, in this Booke appoynted. And whosoeuer willyngly vpon no iuste cause, doth absent themselues, or doth vngodly in the Parishe Churche occupie theimselues: vpon prose thereof, by the Ecclesiastical lawes of the realme to be excommunicate, or suffre other punishement, as shall to the Ecclesiasticall Iudge (accordyng to his discrecion) seme conuenient.

And although it be redde in aũcient writers, that the people many yeres past receiued at the Priestes handes, the Sacrament of the body of Christe in their awne handes, and no commaundement of Christe to the contrary: Yet forasmuche as thei many tymes conueighed thesame secretly awaie, kepte it with theim and diuersly abused it to superstition, and wickednes: least any suche thyng hereafter should be attempted, and that an vnifformitie might be vsed, throughout the whole realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body in their mouthes, at the priestes hande.

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administracion of Publike Baptisme to bee vsed in the Churche.



It appereth by auncient writers, that the Sacrament of Baptisme in tholde tyme, was not commonly Ministered, but at two tymes in the yere, at Easter and Whitsontide, at whiche tymes it was openly ministered, in the presence of all the cõgregacion: whiche custome (nowe beeyng growen out of vse) although it cannot for many considera-cions, bee well restored again, yet it is thought good to folowe thesame, as nere as conueniently maie bee: wherefore, the people are to bee admonished, that it is moste conuenient, that Baptisme should not be ministred, but vpon Sondaies, and other holy daies, when the moste nombre of people maie come together. As well for that the congregacion there present maie testifie the receiuyng of theim, that bee newly Baptised, into the nombre of Christes Churche, as also because in the Baptisme of infantes, euery man present, maie be put in remembraunce, of his awne professiõ, made to God in his Baptisme. For whiche cause also, it is expedient that Baptisme be ministered in the Englishe tongue. Neuertheles (if necessitie so require) children ought at al times to be Baptised, either at the Churche, or els at home.

PVBLIKE Baptisme.

When there are childzen to be Baptised vpon the Sondaie, oz holy daie, the parentes shall geue knowlege ouer night, oz in the mozning, afoze the beginning of Mattins to the Curate. And then the Godfathers, Godmothers, and people with the childzen must be redy at the Churche dooze, either immediatly afoze the last Canticle at Mattins, oz els immediatly afoze the last Canticle at Euensong, as the Curate by his discrecio shall appoinct. And then standyng there the Pziest shall aske whether the childzen be Baptised oz no. If thei answere, No. Then shall the Pziest saie thus.

DEare beloued, forasmuche as all men be conceiued and borne in synne, and that no manne borne in synne, can entre into the Kyngdome of God (except he bee regenerate, and borne a newe of water, and the holy ghost) I beseche you to call vpon God the father, through our Lorde Jesus Christ, that of his bounteous mercie, he will graunt to these childzen that thyng, whiche by nature thei cānot haue, that is to saie, thei maie bee Baptised with the holy ghoste, and receiued into Christes holy Churche, and be made liuely meinbzes of the same.

Then the Pziest shall saie.

Let vs praie.

ALmightie and euerlastyng God, whiche of thy iustice, diddest destroye by fluddes of water, the whole worlde for synne, except eight persones, whom of thy mercie (the same tyme) thou diddest saue in the Arke: And when thou diddest droune in the Red Sea, wicked Kyng Pharao with all his armie, yet (at the same tyme) thou diddest leade thy people the childzen of Israell safely, through the middes therof, wherby thou diddest figure the washyng of thy holy Baptisme: And by the Baptisme of thy

thy welbeloued sonne Jesus Christ, thou diddest sanctifie the floude Jordan, & all other waters to this misticall washing away of sinne: We beseche thee (for thy infinite mercyes) that thou wylt mercyfully looke vpon these chyldren, and sanctifie them wyth thy holy ghost, that by this holesome lauer of regeneracio, whatsoeuer sinne is in them, may be washed cleane away, that they being deliuered from thy wrathe, may be receyued into tharke of Christes churche, and so saued frō perishing: and beyng feruent in spirite, stedfaste in fayth, ioyfull through hope, rooted in charitie, maye euer serue thee: And finally attaine to euerlasting lyfe, with all thy holy and chosen people. Thys graunt vs we beseche the for Jesus Christes sake our Lorde. Amen.

Here shall the Priest aske, what shalbe the name of the child: and when the Godfathers and Godmothers haue told the name, then shall he make a crosse vpon the childes forehed and brest, saiyng.

℣. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy fayth in Christe crucifyed, and manfully to fight vnder his banner against synne, the worlde and the deuill, and to contynue hys faythfull soldiour and seruaunt vnto thy lyfes ende. Amen.

℣ And thys he shall do and saye to as many chyldren as be present to be Baptised, one after another.

℣ Let vs praye.

ALmyghtie and immortall God, the ayde of all that nede, the helper of all that flee to thee for succoure, the lyfe of them that beleue, and the resurrection of the dead: We call vpon the for these infantes, that they comming to thy holy Baptisme, may receyue remyssion of theyr synnes, by spirituall regeneracion. Receyue them (O Lorde) as thou haste pro-

mised by thy welbeloued sonne, saiyng: Aske and you shall haue: seke and you shall finde, knocke and it shalbee opened vnto you. So geue now vnto vs that aske: let vs that seke, find: opē thy gate vnto vs that knocke: that these infantes maie enioy the euerlastyng benediction, of thy heauenly washyng, and maie come to the eternall kyngdom, whiche thou hast promised, by Christ our Lorde. Amen.

Then let the Priest, lokyng vpon the childzen, saie.

I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy ghoste, that thou come out, and depart from these infantes, whom our Lorde Jesus Christe hath vouchsaued, to call to his holy Baptisme, to bee made membzes of his body, and of his holy congregacion. Therfore, thou cursed spirite, remembze thy sentence, remembze thy Judgementes, remembze the daie to be at hande, wherin thou shalte burne in Fire euerlastyng, prepared for thee and thy Angelles. And presume not hereafter to exercise any tyranny toward these infantes, whō Christ hath bought with his precious bloudde, and by this his holy Baptisme, called to be his flocke.

Then shall the Priest saie.

The Lorde be with you.

The People.

And with thy holy spirite.

The Minister.

Heare now the Gospell written by sainct Marke.

Mar. x. AT a certain tyme, thei brought childzen to Christe, that he should touche theim, and his disciples rebuked those that brought theim. But when Jesus sawe it, he was displeased, and saied vnto theim: suffre litle childzen to come vnto me, and forbid them not, for to suche belōgeth the kyngdome

dome of God. Verely I saie vnto you: whosoeuer doth not receiue the kyngdome of GOD, as a litle childe, he shall not entre therein. And when he had taken theim vp in his armes: he putte his handes vpon theim, and blessed theim.

☞ After the Gospell is red, the Minister shall make this brief exhortacion, vpon the wordes of the Gospell.

FRendes, you heare in this Gospell, the woordes of our sauiour Christe, that he commaunded the children to be brought vnto hym: how he blamed those that would haue kepte theim from hym: how he exhorteth all men, to folowe their innocencie. Ye perceiue, how by his outward gesture and deede, he declared his good will toward them: For he embraced theim in his armes, he laied his handes vpon theim, and blessed theim: doubte ye not therefore, but earnestly beleue, that he will likewise fauorably receiue these present infantes, that he will embrace theim, with the armes of his mercie, that he will geue vnto theim the blessyng of eternall life: And make theim partakers of his euerlastyng kyngdome. wherefore, we beyng thus perswaded of the good will of our heauenly father, towarde these infantes, declared by his sonne Jesus Christe: And nothyng doubtyng, but that he fauourably alloweth this Charitable woorke of oures, in bryngyng these children to his holy Baptisme, lette vs faithfully and deuoutly geue thankes vnto hym, and saie the praier whiche the lorde hymselfe taught. And in declaracion of our faithe, let vs also recite the Articles conteined in our Crede.

☞ Here the Minister, with the Godfathers and Godmothers, and people present, shall saie.

Our father whiche art in heauen, hallowed be. &c.

And then shall he saie openly.

I beleue in God the father almightie. &c.

The Priest shall adde also this praier.

ALmightie and euerlasting God heauenly father we geue the humble thankes that thou haste vouchesaued to call vs to knowlege of thy grace and faith in thee, Increase and confirme thys fayth in vs euermore: Geue thy holy spirite to these infantes, that they may be borne againe and be made heyres of euerlasting saluacion through our lord Jesus Christe, who lyueth and reigneth with the and the holy spirite, now and for euer. Amen.

¶ Then let the Priest take one of the children by the right hande, the other beyng brought after hym, and comming into the Churche toward the Fonte, saie.

THe Lord vouchesafe to receiue you into his holy housholde, and to kepe and gouerne you alway in the same, that you may haue euerlasting lyfe. Amen.

¶ Then standyng at the Fonte, the Priest shall speake to the Godfathers and Godmothers, on this wise.

WElbeloued frendes, ye haue brought these chyldrē here to be Baptized, ye haue prayed that our Lorde Jesus Christ would vouchesafe to receaue thē, to laye his handes vpon thē, to blesse them, to release thē of their synnes, to geue thē the kingdom of heauen, and euerlasting life. Ye haue heard also that our lord Jesus Christ hath promised in his gospell, to graunt al these thynges that ye haue praied for, Which promise he for his parte will most surely kepe & perfourme: wherfore, after this promise made by Christ, these infantes must also faithfully for their part promise by you that be their sureties, that they will forsake the deuill and al his workes, and constantly beleue Gods holy worde, and obediently kepe hys commaundementes.

¶ Then shall the Priest demaunde of the child, whiche (shalbe first baptized) these questions folowyng: first namyng the child, & saiyng

N. Doest thou forsake the deuill and all his workes.

Aunswere

Aunswere.

I forsake them.

Minister.

Doest thou forsake the vaine pompe, and glori of the worlde, wyth all the coueteous desyres of thesame?

Aunswer.

I forsake them.

Minister.

Doest thou forsake the carnall desyres of the flesh, so that thou wylt not folow, nor be led by them?

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtie, maker of heauen and yearth?

Aunswere.

I beleue.

Minister.

Doest thou beleue in Jesus Christ his onely begotte sonne our Lorde, and that he was conceyued by the holy ghost, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead, & buryed, that he went doune into hell, and also dyd ryse agayne the thyrde day: that he ascended into heauen, and sitteth on the right hande of God the father almightie: and from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this?

Aunswere.

I beleue.

Minister.

Doest thou beleue in the holy ghost, the holy Catholike church, the cõmuniõ of sainctes, remissiõ of sinnes, resurrecciõ of the flesh, and euerlasting life after death?

Aunswer.

I beleue.

Minister.

what doest thou desyre?

Aunswere.

Baptisme.

Minister.

wilt thou be Baptized?

Aunswer.

I will.

Then the Priest shall take the child in his handes, & aske the name. And namyng the child, shall dippe it in the Water thrise. First, dippyng the rightside: Second the leftside: the third tyme dippyng the face toward the Fonte: So it be discretly and warely doen saiyng.

N. I Baptize thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And if the child be weake, it shall suffice to powre water vpon it, saiyng the forsaid wordes. N. I baptise thee. &c. Then the Godfathers and Godmothers, shall take and laie their handes vpon the childe, and the Minister shall put vpon hym his white vesture, commonly called the Crisome: and saie.

TAke this white vesture, for a token of the innocencie, whiche by Goddes grace, in this holy Sacrament of Baptisme, is geuen vnto thee: And for a signe, whereby thou art admonished, so long as thou liuest, to geue thy self to innocencie of liuyng, that after this transitory life, thou maiest bee partaker of the life euerlastyng. Amen.

Then the Priest shall annoynt the infant vpon the head, saiyng.

ALmightie God, the father of our Lorde Jesus Christe, who hath regenerate thee by water and the holy ghost, and hath geuen vnto thee remission of all thy synnes: he vouchsafe to annoynt thee with the vnction of his holy spirite, and bryng thee to the inheritaunce, of euerlastyng life. Amen.

When there are many to bee Baptized, this order of demaundyng, baptizyng, puttyng on the Crisome, and enoyntyng, shalbe vsed seuerally with euery child: Those that bee firste Baptized, departyng from the Fonte, and remaignyng in some conuenient place, within the Churche, vntill all bee Baptized. At the last ende, the Priest callyng the Godfathers and godmothers together: shall saie this short exhortacion folowyng.

Forasmuche

FOrasmuche, as these children haue promised by you, to forsake the deuill and all his woorkes, to beleue in GOD and to serue hym: you must remembre that it is your partes and dutie, to see that these infantes bee taught, so sone as thei shalbe able to learne, what a solempne vowe, promise, and profession, thei haue made by you. And that thei maie knowe these thynges the better: ye shall call vpon them to heare Sermones, and chiefly you shall prouide that thei maie learne the Crede, the lordes praier, and the. X. Commaundementes in the Englishe toungue: and all other thynges, whiche a Christian man ought to knowe, and beleue to his soules healthe. And that these children maie be vertеously brought vp, to leade a Godly and Christian life, remembryng alwaies, that Baptisme doeth represent vnto vs our profession, whiche is to folowe the example of our sauior Christe, and to bee made like vnto hym, that as he died, and rose again for vs: so should we (whiche are Baptised) dye frō lynne, and rise again vnto righteousnesse, continually mortifying all our euill and corrupte affeccions, and daily procedyng in all vertue, and godlines of liuyng.

The Minister shall commaunde that the Crisomes bee brought to the churche, and deliuered to the Priestes, after the accustomed maner, at the Purificacion of the mother of euery childe. And that the children bee brought to the Bishoppe, to bee confirmed of hym, so sone as thei can saie in their vulgare toungue, the Articles of the faithe, the Lordes praier, and the ten Commaundementes, and bee further instructed in the Cathechisme, set furthe for that purpose, accordyngly as it is there expressed. And so let the congregaciō depart in the name of the Lorde.

¶ Note, that if the nombre of children to bee Baptized, and multitude of people present, bee so greate that thei cannot conuenientlie stand at the churche doore: Then let theim stande within the churche, in some conuenient place, nigh vnto the Churche doore: And there all thynges bee saied and doen, appoynted to bee saied and doen at the Churche doore.

Of

OF THEIM
that bee Baptised in priuate houses in tyme of necessitie.

The Pastors and Curates shall ofte admonische the people, that thei deferre not the Baptisme of infantes, any longer then the Sondaie, or other holy daie, next after the child bee borne, onlesse vpon a greate and reasonable cause, declared to the Curate, and by hym approued.

And also thei shal warne them, that without greate cause, and necessitie, thei Baptise not childzen at home in their houses. And when greate nede shall compell them so to do, that then thei Minister it on this fashion.

First, let theim that bee present, call vpon God for his grace, and saie the Lordes praier, if the tyme will suffre. And then one of theim shall name the childe, and dippe hym in the water, or powre water vpon hym, saiyng these wordes.

N. I Baptise thee in the name of the father, and of the sonne, and of the holy ghost. Amen.

And let them not doubt, but that the child so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised again in the Churche. But yet neuertheless, if the childe whiche is after this sort Baptised, do afterward liue, it is expedient that thei be brought into the Churche, to the intent the priest maie examine and trie, whether the childe bee lawfully Baptised or no. And if those that bryng any childe to the Churche, do aunswere that he is already Baptised: Then shall the Priest examine them further.

By whom the child was baptised:

Who was present when the child was Baptised:

Whether thei called vpon God, for grace and succour in that necessitie:

With what thyng, or What matter thei did Baptise the child:

With what wordes the child was Baptised:

Whether thei thinke the child to be lawfully and perfectly Baptised:

And if the Minister shall proue by the aunsweres of suche as brought the child, that all thynges were dooen, as thei ought to bee: Then shall not he Christen the child again, but shall receiue hym, as one of the flocke of true Christen people, saiyng thus.



certifie you, that in this cake ye haue dooen well, and accordyng vnto due ordre concerning the Baptisyng of this child, whiche beyng borne in original synne, & in the wrathe of GOD, is now by the lauer of regeneracion in Baptisme, made the child God, and heire of euerlastyng life: for our Lorde Jesus Christe, dooeth not deny his grace and mercie vnto suche infantes, but moste louyngly doth call them vnto hym: as the holy Gospell doth witnesse to our comfort, on this wise.

The Gospell.



T a certain tyme thei brought children vnto Christe, that he should touche theim, and his Disciples rebuked those that brought theim. But when Jesus sawe it, he was displeased, and saied vnto theim: Suffre litle children to come vnto me, and forbid theim not, for to suche belongeth the Kyngdome of GOD. Uerely I saie vnto you, whosoeuer doth not receiue the Kyngdome of GOD as a litle child, he shall not entre therein: And when he had take theim vp in his armes, he put his handes vpon theim, and blessed theim. Mar.X.

¶ After the Gospell is redde: the ministet shall make this exhortacion vpon the wordes of the Gospell.



Frendes, ye heare in this Gospell, the woordes of oure Sauiour Christe, that he commaunded the children, to bee brought vnto hym, how he blamed those that would haue kepte theim from hym, howe he exhorted all menne, to followe their innocencie: ye perceiue howe by hys outwarde gesture and deede, he declared hys good will towarde theim, for he enbraced theim in his armes, he laied his handes vpon theim and blessed theim. Doubt

you

you not therfore, but earnestly beleue that he hath likewise, fauorably receiued this present infãt, that he hath enbraced hym, with the armes of his mercie, that he hath geuen vnto hym, the blessyng of eternall life, and made hym partaker of his euerlastyng kyngdome. Wherefore, we beyng thus perswaded, of the good wil of oure heauenly father, declared by his sonne Jesus Christ, towardes this infant: Let vs faithfully and deuoutly geue thankes vnto hym, and saie the Praier whiche the Lorde hymself taught, and in declaracion of our faithe, let vs also recite the Articles conteigned in our Crede.

Here the minister with the Godfathers and Godmothers, shall saie.

OUr father whiche art in heauen, hallowed bee thy name. &c.

Then shall thei saie the Crede, and then the Priest shall demaunde the name of the child, whiche beyng by the Godfathers and Godmothers pronounced, the minister shall saie.

N. Doest thou forsake the deuill and all his workes:

Aunswere.

I forsake them.

Minister.

Doest thou forsake the vain pompe and glory of the worlde, with all the coueteous desires of the same:

Aunswere.

I forsake them.

Minister.

Doest thou forsake the carnall desires of the flesh, so that thou wilt not folowe and be led by them:

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almightie, maker of heauen and yearth:

Aunswere.

W.10
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Aunswer.

I beleue.

Minister.

Doest thou beleue in Iesus Christ his only begotten sonne our lorde, and that he was conceiued by the holy ghoste, borne of the virgyn Mary, that he suffered vnder Pontius Pilate, was crucified, dead & buried, that he went doune into hel, & also dyd ryse agayne the third day, that he ascended into heauen, & sitteth on the right hand of god the father almightie: And frō thence shall come again at the ende of the World to iudge the quicke and the dead, doest thou beleue thus:

Aunswere.

I beleue.

Ministet.

Doest thou beleue in the holy ghost, the holy catholike Churche, the Communion of sainctes, Remission of sinnes, Resurreccion of the flesh, and euerlasting life after death.

Aunswere.

I beleue.

Then the ministet shall put the whyte vesture commonly called the Crysome, vpon the childe, saiyng.

TAke this whyte vesture for a token of the innocencie whiche by goddes grace in the holy sacramente of baptisme is geuen vnto the, & for a signe whereby thou arte admonished so long as thou shalt lyue, to geue thy selfe to innocencye of liuing, that after this transitory life, thou mayest be partaker of the life euerlasting. Amen.

Let vs praie.

ALmightie & euerlastyng god heauēly father we geue the humble thankes, that thou hast vouchesafed to cal vs to the knowlege of thy grace, and faithe in the: Increase & confirme

this faith in vs euermore: Geue thy holy spirite to this infante, that he being borne again, & being made heyre of euerlasting saluacion through our lord Jesus Christ may continue thy seruaunt, and atteine thy promises through thesame oure Lorde Jesus Christ thy sonne: who lyueth and reigneth with the in vnitie of thesame holy spirite euerlastingly. Amen.

Then shall the Minister make this exhortacion, to the Godfathers, and Godmothers.

FOr asmuche as this chylde hath promised by you to forsake the deuyll and all his workes, to beleue in God, & to serue him: you must remember that it is our partes and duetie to se that this infant be taught so sone as he shalbe able to learne, What a solemne bowe, promise, and profession he hath made by you and that he may know these thinges the better, ye shall call vpon him to heare sermons: And chiefly ye shall prouide that he may learne the Crede, the lordes praier, & the ten cõmaundemẽtes in the english tong, & all other thinges which a christian mã ought to know and beleue to his soules health, & that this chylde may be verteously brought vp, to leade a godly & a christian life: Remembring alway that baptisme doeth represent vnto vs our profession, which is to folow therample of our sauiour Christ, & to be made lyke vnto him, that as he died and rose again for vs: so should we whiche are baptised, dye from sin, & ryse again vnto righteousnes, continually mortifiyng all our euil & corrupt affeccions, and daily proceding in all vertue & Godlines of liuing. &c. As in publike Baptisme.

¶ But if they whiche bring the infãtes to the churche, do make an vncertain aunswere to the priestes questions & say that they can not tel what they thought, did or said in that great feare & trouble of mind: (as ottentymes it chaunseth) then let the priest baptise him in forme aboue written concernyng publike baptisme, sauing that at the dippyng of the chylde in the fonte, he shall vse this forme of wordes.

If thou be not Baptised all ready. N. I Baptise the in

in the name of the father, and of the sonne, and of the holy ghost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the least: and afore any childe be Baptised in the water so chaunged, the priest shall saye at the font these prayers folowyng.



Moost mercifull GOD our sauiour Iesu Christ, who hast ordeyned the element of water for the regeneracion of thy faithfull people, vpon whom beyng baptised in the ryuer of Iordane, the holy Ghoste came doune in the lykenesse of a doue: Send doune we beseche the theselfame thy holy spirite to assiste vs, & to be present at this our inuocacion of thy holy name: Sanctifie ✠ this fountaine of Baptisme, thou that art the sanctifier of all thinges, that by the power of thy word, all those that shalbe baptised therin, may be spiritually regenerated, and made the childrē of euerlasting adopcion. Amen.

O mercifull God, graūt that the olde Adam, in them that shalbe baptised in this fountaine, may so be buried that the newe man may be rayled vp again. Amen.

Graunt that all carnall affeccions may dye in them: and that all thinges belonging to the spirite may lyue and growe in them. Amen.

Graunt to al them whiche at this fountaine forsake the deuell & all his workes: that they may haue power and strength to haue victorie and to triumphe against hym, the World and the flesh. Amen.

Whosoeuer shall confesse the, O Lorde: recognise hym also in thy kyngdome. Amen.

Graūt that al sinne & vice here may be so extinct: that thei neuer haue power to reigne in thy seruaūtes. Amē

Graunt that whosoeuer here shall begin to be of thy flocke: may euermore continue in theselfame. Amen.

Graunt that al they which for thy sake in this life do denie & forsake them selues: may winne and purchase the (O Lorde) whiche art euerlasting treasure. Amen.

Graunt that whosoeuer is here dedicated to the by our office & ministerie: may also be endewed with heauenly vertues, and euerlastingly rewarded thorough thy mercy, O blessed Lorde GOD, who doest liue and gouerne all thinges worlde without ende. Amen.

The Lorde be with you.

Aunswere.

And with thy spiritie.



LMightie euerliuing God, whose moste derely beloued sonne Jesus Christ, for the forgeuenes of our sinnes did shead out of his most precious syde bothe water and bloud, & gaue commaundement to his disciples that they should go teache all nacions, and baptise them in the name of the father, the sonne, and the holy ghost: Regarde we beseche the, the supplicacions of thy congregacion, & graunt that all thy seruauntes whiche shall be Baptised in this water prepared for the ministracion of thy holy Sacrament, may receyue the fulnesse of thy grace, and euer remayne in the nombre of thy faithfull, and elect chyldren, thorough Jesus Christ our Lorde.

CONFIRMA-

cion wherin is conteined a Ca-thechisme for chyldren.



TO thende that confirmacion may be ministred to the more edifiyng of suche as shall receiue it (according to Saint Pauls doctrine, who teacheth that all thinges should be done in the Churche to the edificacion of thesame) it is thought good that none hereafter shalbe confirmed, but such as can say in their mother tongue, tharticles of the faith, the Lordes prayer, and the ten cõmaundementes: And can also aunswere to such questions of this shorte Cathechisme, as the Byshop (or suche as he shall appoincte) shall by his discrecion appose them in. And this order is moost conuenient to be obserued for diuerse considerations.

¶ First, because that when chyldren come to the yeres of discrecion and haue learned what their godfathers and godmothers promised for them in baptisme, they may then them selues with their owne mouthe & with their owne consent, openly before the Churche, ratifie and confesse thesame, and also promise that by the grace of God, they wyll euermore endeuour them selues faithfully to obserue and kepe suche thinges, as they by their owne mouthe and confession haue assented vnto.

¶ Secondly, forasmuch as confirmacion is ministred to them that be Baptised, that by imposicion of handes, and prayer, thei may receiue strength and defence against all temptations to synne, and the assautes of the worlde, and the deuell: it is moost mete to be ministred when chyldren come to that age, that partely by the frayltie of their owne flesshe, partely by the assautes of the worlde and the deuell, they beginne to be in daunger to fall into synne.

¶ Thirdly, for that it is agreable with the vsage of the Churche in tymes past, whereby it was ordeyned that confirmacion should be ministred to them that were of perfect age, that they beyng instructed in Christes religion, should openly profesſe their owne faith, and promises to be obedient vnto the wyll of God.

¶ And that no man shall thinke that any detriment shall come to chyldren by differring of their confirmaciõ: he shall knowe for truthe, that it is certaine by Gods worde, that chyldren beyng baptised (if they departe out of this lyfe in their infancie) are vndoubtedly saued.

A CATHECHISme, that is to say, an instruccion to be learned of every chylde, before he be brought to be confirmed of the Byshop.

Question.

What is your name? (.˙.)

Answere.

N. or M. (.˙.)

Question.

Who gaue you this name? (.˙.)

Answere.

My Godfathers and Godmothers in my Baptisme, wherin I was made a member of Christ, the chylde of God, and inheritour of the kyngdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise & bowe thre thinges in my name. First, that I should forsake the deuell and all his workes and pompes, the vanities of the wicked World, and all the synnefull lustes of the flesh. Secondly, that I should beleue all the articles of the Christen faith. And thirdly, that I should kepe Goddes holy wyl and commaundementes, and walke in the same all the daies of my lyfe.

Question.

Doest thou not thinke that thou art bounde to beleue and to do as they haue promised for the?

Answere.

yes

Yes verely. And by gods helpe so I wil. And I hartely thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christ our sauiour. And I pray God to geue me his grace, that I may continue in the same vnto my lyues ende.

Question.

Reherse the articles of thy belefe.

Answere.

I Beleue in GOD the father almighty, maker of heauen and yearth. And in Jesus Christ his only sonne our Lorde. Whiche was conceyued by the holy ghost, borne of the virgin Mary. Suffred vnder ponce Pilate, was crucified, dead and buried, he descended into hell. The third daie he rose agayne from the dead. He ascended into heauen, and sitteth on the ryght hand of God the father almighty. From thence shall he come to iudge the quicke and the dead. I beleue in the holy ghost. The holy Catholike churche. The communion of sanctes. The forgeuenes of sinnes. The resurrecciō of the body. And the life euerlasting. Amen.

Question.

What doest thou chiefely learne in these articles of thy belefe?

Answere.

First, I learne to beleue in God the father, who hath made me and all the worlde.

Secondly, in God the sonne, who hath redemed me and all mankinde.

Thirdly, in God the holy ghost, who sanctifieth me and all the elect people of God.

Question.

You saide that youre Godfathers and Godmothers

dyd promyse for you that ye should kepe Goddes commaundementes. Tell me howe many ther bee?

Aunswere.

Tenne.

Question. (·.·) (·.·)

Whiche be they?

Aunswere.

I. Thou shalt haue none other Gods but me.
II. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the yearth beneath, nor in the Water vnder the yearth: thou shalt not bowe doune to them, nor worship them.
III. Thou shalt not take the name of the Lorde thy God in vaine.
IIII. Remember that thou kepe holy the Saboth day.
V. Honoure thy father and mother.
VI. Thou shalt do no murther.
VII. Thou shalt not commit adultry.
VIII. Thou shalt not steale.
IX. Thou shalt not beare false wytnes against thy neighbour.
X. Thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What doest thou chefely learne by these commaundementes?

Aunswere.

I learne two thinges. My dutie towardes God, and my dutie to wardes my neighbour.

Question.

what

Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is, to beleue in hym. To feare hym. And to loue hym with all my harte, with al my mynde, with all my soule, and with al my strength. To worshyp hym. To geue hym thankes. To put my whole trust in hym. To call vpon hym. To honour his holy name and his worde, and to serue hym truely all the daies of my lyfe.

Question.

What is thy dutie towardes thy neighbour

Aunswere.

My duetie towardes my neighbour is: to loue him as my selfe. And to do to all men as I would they should do to me. To loue, honour, and succoure my father, and mother. To honoure and obey the kyng, and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowlie and reuerently to all my betters. To hurte no body by worde nor dede. To be true and iust in all my dealyng. To beare no malice nor hatred in my hart. To kepe my handes from pilfering and stealing, and my tongue from euell speaking, lying and slaundring. To kepe my body in temperaunce, sobrenes and chastitie. Not to couet nor desire other mens goodes. But learne and labour truely to get myne owne lyuyng, and to do my duetie in that state of lyfe vnto whiche it shall please God to call me.

Question.

My good sonne, knowe this, that thou art not able to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue hym, without his speciall grace, whiche thou must learne at all tymes to call for by diligent praier. Let me heare therfore if thou canst say the Lordes praier.

Aunswere.

Our

OUr father which art in heauen, hallowed be thy name. Thy kyngdom come. Thy wyll be done in yearth as it is in heauē. Geue vs this day our daily bread. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And lead vs not into temptacion, but deliuer vs from euell. Amen.

Question.

What desirest thou of God in this prayer.

Aunswere.

I desire my lord God our heauenly father, who is the geuer of all goodnes to sende his grace vnto me, and to all people, that we may worshyp him, serue him, & obey hym as we ought to do. And I pray vnto God, that he wyll sende vs all thinges that be nedefull bothe for our soules, and bodies: And that he will be mercifull vnto vs and forgeue vs our sinnes: And that it wyll please hym to saue and defende vs in all daungers gostly and bodely: And that he wyll kepe vs from all synne and wickednes, and from our gostly enemy, and from euerlasting death. And this I trust he wyll do of his mercy and goodnes, through our lord Jesu Christ. And therefore I say. Amen. So be it.

¶ So sone as the chyldren can saye in their mother tongue the articles of the faith, the Lordes prayer, the ten commaundementes, and also can aunswere to suche questiōs of this short Cathechisme as the Bishop (or suche as he shall appoinct) shall by his discrecion appose thē in: then shall they be brought to the Byshop by one that shalbe hys Godfather or Godmother, that euery chylde may haue a witnesse of his confirmacion.

And the Byshop shall confirme them on this wise.

¶ Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made both heauen and yearth.

Minister

Minister.

Blessed is the name of the lorde.

Aunswere.

Henceforth worlde without ende.

Minister.

The Lorde be with you.

Aunswere.

And with thy spirite.

Let vs praie.

ALmyghtie and euerliuing GOD, who hast vouchesafed to regenerate these thy seruaũtes of water and the holy ghost: and hast geuen vnto them forgeuenesse of all their synnes: send downe from heauen we beseche the (O lorde) vpon them thy holy ghost the comforter, with the manifold gyftes of grace, the spirite of wisdome and vnderstanding: The spirite of counsayl and gostly strength, the spirite of knowlege and true Godlines, and fulfyll them (O Lorde) with the spirite of thy holy feare.

Aunswere.

Amen.

Minister.

Signe them (O lorde) & marke them to be thine forever, by the vertue of thy holy crosse and passion. Confirme and strenght them with the inward vnciõ of thy holy ghost mercyfully, vnto euerlasting life. Amen.

Then the Bysshop shall crosse them in the forehead and lay his handes vpon their heades saiyng.

N. I signe the with the signe of the crosse, and laye my hande vpon the. In the name of the father, and of the sonne, and of the holy ghost. Amen.

And thus shal he doe to euery chylde one after another. And when he hath laide his hande vpon euery chylde, then shall he say.

The peace of the lorde abide with you.

Aunswere.

And with thy spirite

Let

Let vs pray

ALmightie euerliuing God, whiche makest vs both to wyl and to do those thinges that be good & acceptable vnto thy maiestie: Wee make our humble supplicaciõs vnto the for these children, vpon whom (after the example of thy holy apostles) We haue laied our hãds, to certifie them (by this signe) of thy fauour & gracious goodnes towarde them: let thy fatherly hande (Wee beseche the) euer be ouer them, let thy holy spirite euer be with them, and so leade them in the knowledge and obediẽce of thy worde, that in the ende thei may obteyne the lyfe euerlastyng: through our lorde Jesus Christ who with thee, and the holy ghost liueth and reigneth one God, worlde without ende. Amen.

Then shall the Byshop blesse the children, thus saiyng

The blessyng of God almightie, the father, the sonne and the holy ghost, be vpon you, and remaine with you for euer. Amen.

¶ The curate of euery parishe once in syxe wekes at the leaste, vpon warnyng by hym geuen, shall vpon some sonday or holy date, halfe an houre before euensong openly in the churche instruct and examine so many children of his parish sent vnto hym as the tyme will serue, and as he shall thynke conueniẽt, in some parte of this Cathechisme. And all fathers, mothers, masters & dames, shall cause their children, seruauntes, and prentises (which are not yet confirmed) to come to the churche at the date appointed, and obediently heare and bee ordered by the curate, vntyl suche tyme as they haue learned all that is here appointed for them to learne.

¶ And whansoeuer the Byshop shall geue knowlege for children to be brought afore him to any conuenient place, for their confirmacion: Then shal the curat of euery paryshe either bring or send in writing, the names of all the children of his parishe, which can saye thartycles of their faith, the lordes prayer, and the ten commaundementes, and also howe many of them can aunswere to thother questions contayned in this Cathechisme

¶ And there shall none bee admitted to the holy communion: vntyll suche tyme as he be confyrmed.

THE FORME

of Solemnizacion of Matrimonie.

¶ Fyrste the bannes muste be asked three seuerall Sondayes or holye dayes, in the seruyce tyme, the people beeynge presente after the accustomed maner.

¶ And if the persones that woulde bee maried dwell in diuers parisches. the bannes muste be asked in bothe parysches, and the curate of thone parisshe shal not solemnize matrimonie betwixt thē, without a certificat of ỹ bannes beyng thryse asked, from ỹ curate of the other parisshe. At the day appoynted for Solemnizacion of matrimonie, the persones to be maried shall come into the bodye of the Churche, with theyr frendes and neighbours. And there the preist shall thus saye.

DEerely beloued frendes, We are gathered together here in the syght of God, and in the face of his congregacion, to ioyne togethere this man, and this woman ỹ holy matrimonie, Whiche is an honorable estate instituted of God in paradise, in the time of mannes inocencie, signifiyng vnto vs the misticall vnion that is betwixte Christ and his Churche: Whiche holy estate, Christ adourned and beutified with his presēce and fyrst miracle that he wrought in Cana of Galile, and is commended of Saint Paule to be honorable emong all men, and therfore is not to bee enterprised, nor taken in hande vnaduisedlie, lightelie, or wantonly, to satisfie mens carnal lustes and apetites, like brute beastes that haue no vnderstāding: but reuerently, dyscretly, aduysedly, soberly and in the feare of God: Duely considering the causes for the whiche matrimonie was ordeined One cause was, the procreacīō of children, to be brought vp in the feare and nurture of the lorde, and prayse of God. Secondly it was ordeined for a remedie against synne, and to auoyde fornicacion, that suche persones as be maried, myght lyue chastlie in matrimonie, & kepe them selues vndefiled membres of Christes bodye. Thirdelye, for the mutuall societie,

helpe, and counfort, that the one ought to haue of the other, both in prosperite and aduersite. Into the Whiche holy estate these two persones present come now to be ioyned. Therfore yf any man can shewe any iust cause why they may not lawfully be ioyned so together: Let him now speake or els hereafter forever hold his peace.

And also speakyng to the persones that shalbe maried, he shall saye.

I require and charge you (as you wyll aunswere at the dreadefull daye of iudgement, when the secretes of all hertes shalbe disclosed) that if either of you do know any impediment why ye maye not bee lawfully ioyned together in matrimonie, that ye confesse it. For bee ye wel assured, that so many as be coupled together otherwayes then Goddes word doeth alowe: are not ioyned of God, neither is their matrimonie lawfull.

¶ At which day of mariage yf any man do allege any impediment why they may not be coupled together in matrimonie, and wil be bounde, and sureties with hym, to the parties, or els put in a caution to the full value of suche charges as the persones to bee maried doe sustayne, to proue his allegacion: then the Solemnizacion must be differred vnto suche tyme as the trueth bee tried. Yf no impediment be alleged then shall the curate saye vnto the man.

N. Wylte thou haue this Woman to thy Wedded wyfe, to lyue together after Goddes ordynaunce in the holy estate of matrimonie Wilt thou loue her, comforte her, honoure and kepe her, in sickenesse and in health: And forsakyng all other, kepe thee onely to her so long as you bothe shall lyue.

The man shall aunswere.

I Wyll.

Then shall the priest saye vnto the woman.

N. Wylte thou haue this man to thy wedded husband, to lyue together after Goddes ordinaunce, in the holy estate of matrimonie: Wilt thou obey hym, & serue him, loue, honour and kepe him, in sickenes & in health.

And

And forsaking all other kepe the onely to hym, so long as you bothe shall lyue.

The woman shall answere.

I wyll.

Then shall the minister saye.

Who geueth this woman to be maried to this man.

¶ And the minister receyuing the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so eyther to geue theyr trouth to other: The man first saiyng.

I. N. take the. N. to my Wedded wife, to haue & to holde from this daye forwarde, for better, for worse, for rycher, for poorer, in sickenes and in health to loue and to cherishe tyl death vs departe: according to Goddes holy ordinaunces: And therto I plight the my trouth

¶ Then shall they lose theyr handes, and the woman takynge agayne the man by the ryght hande shall saye.

I. N. take thee. N. to my Wedded husbande, to haue and to holde, from this day forwarde for better, for worse, for richer, for poorer in sickenes, and in healthe, to loue cherysshe, and to obey, tyll death vs departe according to Goddes holy ordinaunce: And therto I geue the my trouth.

¶ Then shall they agayne lose theyr handes. and the man shall geue vnto the woman a ring, and other tokens of spousage, as golde or siluer, saiyng the same vpon the booke: And the priest taking the ring shal deliuer it vnto the man to put vpon the forth finger of the womans left hande. And the man taught by the priest, shall saye.

¶ With this ring I the wed. This golde and siluer I the geue: with my body I the worship, and with al my worldly Goodes I the endowe. In the name of the father, and of the sonne, and of the holy ghost. Amen.

¶ Then the man leauyng the ryng vpon the fourthe fynger of the womannes lefte hande, the minister shall saye.

¶ Let vs praye.

ETernall God, creatoure and preseruer of all mankinde, geuer of al spirituall grace, the auctor of euerlasting life. Sende thy blessing vpō these thy seruauntes, this man & this woman, Whom we blesse in thy name, that as Isaac and Rebecca (after bracelletes and Jewels of golde geuen of thone to thother for tokēs of their matrimonie) liued faithfully together. So these parsones maye surely performe and kepe thee vowe and couenaunte betwixte them made, Wherof this ryng geuen, and receyued, is a token and pledge, and may euer remayne in perfite loue and peace together, and lyue accordyng to thy Lawes: throughe Jesus Christe our Lorde. Amen.

Then shall the priest ioyne theyr ryght handes together, and say.

¶ Those whome GOD hath ioyned together / let no man put asundre.

Then shall the minister speake vnto the people.

FOr asmuche as. N. and. N. haue consented together in holy wedlocke, and haue witnessed the same here before God & his company. And therto haue geuen & pledged their trouth either to other, & haue declared the same by the geuyng and receiuing golde & siluer, & by ioyning of handes. I pronounce that they be man & wyfe together. In the name of the father, of the sonne, and of the holy ghost. Amen.

And the minister shall adde this blessyng.

God the father blesse you. ✠. god the sōne kepe you, god the holy ghost lyghtē your vnderstāding, the lord mercifully With his fauour loke, vpon you & so fil you with all spiritual benediction and grace, that you may haue remission

of youre synnes in this lyfe, and in the worlde to come lyfe euerlastyng. Amen.

¶ Then shall they go into the quier, and the ministers or clerkes shall say or syng, this Psalme folowyng.

BLessed are all they that feare the lorde: and walke in his wayes. Beati omnes. Psal. C.xxviii.

For thou shalt eate y labour of thy hãdes. O well is the and happie shalt thou be.

Thy wyfe shalbe as the fruytful vine: vpon the walles of thy house.

Thy children like the olyfe braunches: rounde about thy table.

Lo, thus shall the man bee blessed: that feareth thee Lorde.

The Lord from out of Sion, shall so blesse the: that thou shalt see Hierusalem in prosperite, al thy life long.

Yea that thou shalt se thy childers children: & peace vpon Israell.

Glory be to the father. As it was in the. &c.

Or els this Psalme folowyng.

GOD be mercifull vnto vs and blesse vs: and shewe vs the lyght of thy countenaunce, and be mercifull vnto vs. Deus misereatur. Psalmo. lxvii.

That thy way may be knowen vpõ yearth: thy sauyng health emong all nations.

Let the people prayse the (O God): yea let al the people prayse thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke ryghteously, and gouerne the nacions vpon yearth.

Let the people prayse thee (O GOD)/ let all the people prayse the.

Then shall the yearth bryng forth her increase, and God euen our owne God, shall geue vs his blessyng.

God shall blesse vs, and all the endes of the worlde shall feare hym.

Glory be to the father. As it was in the. &c.

¶ The Psalme ended and the man and woman kneelynge afore the aulter: the priest standyng at the aulter, and turnyng his face towarde them, shall saye

Lorde haue mercy vpon vs.

Aunswere.

Christ haue mercy vpon vs.

Minister.

Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euill. Amen.

Minister.

O Lorde saue thy seruaunte, and thy hand maide.

Aunswere.

Whiche put theyr trust in the.

Minister.

O Lorde sende him helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister.

Be vnto them a tower of strength.

Aunswere.

From the face of their enemie.

Minister.

Minister.

O Lorde heare my prayer.

Answere.

And let my crye come vnto the.

The Minister.

Let vs praye.

O God of Abrahamm, God of Isaac, God of Jacob bielle thele thy seruauntes, & lowe the sede of eternall life in their mindes, that whatsoeuer in thy holy Worde they shall profitably learne, they may in dede fulfil thelame. Loke, o lord mercifully vpō them from heauē, and blesse them. And as thou diddest sende thy Aungell Raphaell, to Thobie and Sara the daughter of Raguel, to their great cōfort, so vouchsafe to send thy blessing vpō these thy seruauntes, that thei obeiyng thy Wil, and alway beyng in safetie vnder thy protection, may abide in thi loue vnto their liues ende: through Jesu Christ our Lorde. Amen.

¶ This prayer folowyng shalbee omytted where the woman is past childe byrth.

O Mercifull Lord, and heauenly father, by whose gracious gift mankind is increased. We beseche & assiste with thy blessing these two persons, that thei may both be fruitful in procreacion of childreu, & also liue together so long in godly loue & honestie, that they may se ther childers childreu, vnto the third and fourth generacion, vnto the prayse and honor, through Jesus Christ our Lorde. Amen.

O GOD whiche by thy myghtye, power hast made all thynges of naughte, Whiche also after other thynges sette in order dyddest appoynte that oute of man

mā(created after thin owne image & similytude)woma
shoulde take her beginning,& knitting thē together did
dest teache,that it shoulde neuer be lawfull to put a sun-
dre those, whōthou by matrimonie haddest made one,
O God,whiche haste consecrated the state of matrimo-
nie,to such an excelent misterie, that in it is signified &
represented the spirituall mariage and vnite betwixte
Christ and his church: Loke mercifully vpon these thy
seruauntes,that both this man may loue his wyfe,ac-
cordyng to thy worde(as Christ did loue his spouse the
church who gaue himselfe for it,louing and cherishing
it euen as his owne flesshe).And also that this woman
may be louing & amiable to her husbaude as Rachell,
wise as Rebecca,faithful & obedient as Sara.and in al
quietnes,sobrietie,& peace, be a folower of holy & godly
matrones. O lorde blesse them both and graunt them
to inherite the euerlastyng kyngdome, throughe Jesu
Christ our Lorde.Amen.

Then shall the priest blesse the man and the woman saiyng.

Almighty God,which at the beginning did create our
fyrste parentes Adam and Eue, and dyd sanctyfie and
ioyne thē together in mariage: Powre vpon you the ri-
chesse of his grace,sanctifie & ✠ blesse you,that ye may
please him both in body and soule, and liue together in
holy loue,vnto your liues ende.Amen.

¶Then shalbee sayed after the Gospell a sermon, wherin ordinarily (so
oft as there is any mariage) thoffice of man and wyfe shalbee declared,
according to holy scrypture,Or yf there be no sermon,the mynister shal
reade this that foloweth.

All ye whiche be maried or whiche entende to take the
holy estate of matrimonie vpon you:heare what holye
Scripture dooth saye,as touchyng the dueties of house-
bandes towarde theyr wyues: and wyues towarde
theyr houlbandes.

Saincte

Saincte Paule (in his Epistle to the Ephesians the fyfth chapter) doeth geue this commaundement to all maried men.

Ye husbandes loue your Wiues, euen as Christ loued the Churche, and hath geuē hym selfe for it, to sanctifie it, purgyng it in the fountayne of Water, throughe the word, that he might make it vnto himself, a glorious cō gregatiō, not hauyng spot or wrincle, or any such thing but that it should be holy & blameles. So mē are boūde to loue their owne Wiues, as their owne bodies, he that loueth his own Wyfe loueth himself. For neuer did any mā hate his owne flesh, but nourisheth and cherisheth it, euen as the lorde doeth the congregacion, for wee ar membres of his bodie, of his flesh, and of his bones.

For this cause shal a man leaue father and mother, & shalbe ioyned vnto his Wyfe, and they two shalbee one flesh this mistery is great, but I speake of Christ, and of the congregacion. Neuertheless let euery one of you so loue his owne Wife euen as himselfe.

Lykewyse the same Saynct Paule (wrytyng to the Colossians) speaketh thus to all mē that be maried: Ye men, loue your Wiues and be not bitter vnto them. Coloss. iii.

Heare also what Saynct Peter thapostle of Christe, (which was himself a maried man) sayth vnto al men that are maried. Ye husbandes dwel with your Wiues according to knowlege. Geuing honour vnto the Wife as vnto the weaker vessell, and as heyres together of the grace of life, so that your prayers be not hindred. 1. Peter. iii.

¶ Hetherto ye haue hearde the duetie of the husbande towarde the wyfe.

¶ Nowe lykewyse yee Wyues heare and learne youre duetie towarde your husbandes, euen as it is playnely set forth in holy scripture.

Saincte



Ephesi. v. Saint Paule (in the forenamed epistle to the Ephesians) teacheth you thus: Ye Women, submit your selfes vnto your own husbandes as vnto the lord: for the husband is the wiues head euē as christ is ẏ hed of the churche. And he also is the sauiour of the whole body. Therfore as the church, or congregacion, is subiect vnto Christ. So like wise let the wiues also be in subiection vnto their own husbandes, in al thinges. And again he saieth: Let the wife reuerence her husbande. And (in his epistle to the Colloss. iii. Collosians) Saint Paule geueth you this short lesson. Ye Wiues submit your selues vnto your owne husbandes, as it is conuenient in the Lorde.

1. Peter. iii. Saint Peter also doeth instruete you very godly, thus saiyng: Let Wiues be subiect to theyr owne husbandes, so that yf any obey not the word, thei may be wonne without the worde, by the cōuersacion of the wiues, while thei behold your chaste conuersacion, coupled with feare. Whose apparel let it not bee outwarde. With broyded heare and trymmyng aboute with golde, eyther in puttyng on of gorgeous apparell, but let the hydde man whiche is in the hearte, be without all corrupcion, so that the spirite be milde & quiet, which is a precious thing in the sight of God. For after this maner (in the olde tyme) did the holy women which trusted in God apparel them selues being subiect to theyr owne husbandes: as Sara obeied Abraham callyng hym Lorde. Whose daughters ye are made doyng well and beyng not dysmayde with any feare.

(.i.)

¶ The newe maried persones, (the same day of theyr mariage) must receyue the holy Communion.

Then

THE ORDRE

for the visitacion of the sicke, and the communion of the same.

The priest entryng into the sicke persones house shall saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shall say this Psalme.

Domine exaudi. Psalme. c.xliii.

HEare my prayer (O lorde) and consider my desyre: herken vnto me for thy Truthe and ryghteousnes sake.

And entre not into iudgement with thi seruaunt, for in thy syght shall no man liuing be iustified.

For the enemie hath persecuted my soule, he hath smitten my lyfe doune to the grounde, he hath layed me in the darknes, as the men that haue bene long deade.

Therfore is my spirite vexed within me, and my herte within me is desolate.

Yet doe I remembre the tyme paste, I muse vpon al thy workes: yea I exercyse my selfe in the workes of thy handes.

I stretche forth mine handes vnto the, my soule gaspeth vnto the a thristie lande.

Heare me (o lorde) & that sone, for my spirite waxeth faint: hide not thy face from me, lest I be like vnto them that go downe into the pit.

O let me here thy louing kindnes betimes in the morning, for in the is my trust, shew thou me the waie that I should walke in, for I lift vp my soule vnto the.

Delyuer me (O Lorde) from my enemies: for I flye vnto thee to hyde me.

Teache me to do the thynge, that pleaseth thee: For thou

thou art my god: let thy louynge ſpirite leade me forth vnto the lande of righteouſnes.

Quicken me (o lorde) for thy names ſake, and for thy righteouſnes ſake bring my ſoule out of trouble.

And of thy goodneſſe ſlaie my enemies, and deſtroye all them that vexe my ſoule, for I am thy ſeruaunt.

Glory be to the father. As it was in the. &c.

¶ With this antheme.

Remembre not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, ſpare thy people, whom thou haſt redemed with thy moſte precious bloud, and be not angry with vs for euer.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Aunſwere.

But delyuer vs from euill. Amen.

The Miniſter.

O Lorde ſaue thy ſeruaunte.

Aunſwere.

Whiche putteth his truſt in the.

The Miniſter.

Sende him helpe from thy holy place.

Aunſwere.

And euermore mightely defende hym.

The Miniſter.

Let the enemie haue none aduauntage of hym.

Aunſwere.

Nor the wicked approche to hurte hym.

The Miniſter.

Be vnto hym o lorde, a ſtronge towre.

Aunſwere.

From the face of his enemie.

The Miniſter.

Lorde heare my prayer.

Aunſwere,

Answere.

And let my crye come vnto thee.

Minister.

Let vs praye.

O Lorde loke doune from heauen, beholde, visite and releue this thy seruaunt: Loke vpon hym with the eyes of thy mercy, geue him comforte, and sure confidence in thee: Defende him from the daũger of the enemie, and kepe hym in perpetual peace and safetie: through Jesus Christ our Lorde. Amen.

HEare vs almightie and moost merciful God, and sauiour: Extende thy accustomed goodnes to this thy seruaũt, which is greued with sickenesse: Visite him, o lorde, as thou diddest visite Peters wifes mother, and the capitaines seruaũt And as thou preseruedest Thobie and Sara by thy angel frõ daunger: So restore vnto this sycke person hys former helth (yf it be thy wyl) or els geue hym grace so to take thy correction, that after this paynful life ended he may dwell with thee in life euerlasting. Amen.

Then shall the ministre exhorte the sycke person after this fourme or other lyke.

DEerely beloued, know this, that almighty God is the Lord ouer life and death, and ouer all thinges to them perteynyng, as youth, strength, helth, age, weakenesse, & sickenesse: Wherfore, whatsoeuer youre sickenes is, know you certainli, that it is gods visitaciõ And for what cause soeuer this sickenesse is sente vnto you: whether it be to trye your paciẽce for the exaũple of other, & that your fayth may be founde, in the day of the Lorde, laudable, glorious & honourable, to the encrease of glory, & endelesse felicitie: Or els it be sent vnto you to correct & amende in you, whatsoeuer doth offẽde the eyes of our heauenly father: knowe you certaynly,

that yf you truely repent you of your synnes, and beare your syckenes pacientlỹ, trustyng in gods mercy, for his dere sonne Jesus Christes sake, & render vnto him humble thãkes for his fatherly visitacion, submitting your self wholy to his wil: it shal turne to your profit, & helpe you forwarde in the right way that leadeth vnto euerlasting lyfe. ¶ Take therfore in good worthe the chastemẽt of the Lorde: For whom the lord loueth, he chastiseth. Yea (as sainct Paule sayth,) he scourgeth euery sonne which he receyueth: yf you indure chastisemẽt, he offereth hym selfe vnto you as vnto his owne chyldren. What sõne is he that the father chastiseth not: yf ye be not vnder correccio (wherof al the true chyldrẽ are partakers) then are ye bastardes & not children. Therfore, seyng that whan our carnall fathers do correct vs, we reuerently obeye thẽ, shal we not now muche rather be obediẽt to our spiritual father, & so liue: And they for a fewe dayes do chastise vs after their owne pleasure: but he doth chastise vs for oure profite, to thententu he may make vs partakers of his holines. These wordes goodbrother, are gods wordes, and writẽ in holy scripture for our comfort and instruccion, that we shoulde pacientely and with thãkesgeuyng, beare our heauẽly fathers correccio whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christiã persõs, thẽ to be made like vnto christ, by suffering pacientlỹ aduersities, troubles, & sickenesses. For he himself went not vp to ioye, but fyrst he suffered payne: he entred not into his glory, before he was crucified. So truely, oure way to eternall ioye is to suffer here with Christ: and our doore to enter into eternal life, is gladly to dye with Christ, that we may ryse agayne from death, and dwell with him in euerlasting life. Now therfore taking your sickenesse, which is thus profitable for you, pacientlỹ: I exhorte you in the name of god, to remẽber the profession which

If the person visited bee very sycke, then the curate may ende hys exhortacion at thys place. ¶

which you made vnto God in your Baptisme. And forasmuch as after this life, there is accompte to be geuen vnto the ryghteous iudge, of whom all must be iudged wythout respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that acculyng and condempning your selfe for your owne faultes, you may finde mercy at our heauenly fathers hande, for Christes sake, and not be accused and condempned in that fearfull iudgement: Therfore I shall shortely rehearse the articles of our fayth, that ye may know whether you do beleue as a Christian man shoulde beleue, or no.

Here the minister shall rehearse the articles of the fayth saiyng thus.

Doest thou beleue in God the father almightie?

And so forth as it is in Baptisme.

Then shall the minister examine whether he be in charitie wyth all the worlde: Exhortyng hym to forgeue from the botome of his harte all persons that haue offended hym, and yf he haue offended other, to aske them forgeuenesse: and where he hath done iniurie or wrong to any man that he make amendes to hys vttermost power. And yf he haue not afore disposed his goodes, let hym then make his wyl. (But men must be oft admonished that they set an order for theyr temporal goodes and landes, whan they be in helth.) And also to declare his debtes, what he oweth, and what is owyng to hym, for dischargyng of hys conscience and quietnesse of his executours. The minister may not forget, nor omitte to moue the sycke person, (and that most earnestly) to liberalitie towarde the poore.

This may be done before the minister begyn his prayers as he shall cause

¶ Here shall the sycke person make a spectall confession, yf he fele hys conscience troubled with any weyghtie matter. After which confession, the priest shall absolue hym after this forme: and thesame forme of absolucion shalbe vsed in all priuate confession.

The visitacion of the sycke.

OUr Lord Jesus Christ, who hath left power to his church to absolue al sinners, which truely repēt & beleue in hym, of his great mercy forgeue the thine offēces: & by his auctorite cōmitted to me, I absolue thee frō al thy sinnes, in the name of the father, & of the sōne, & of the holy ghost. Amē.

And then the priest shall saye the collect folowyng.

Let vs praye.

OMoost mercyfull God, Which accordyng to the multitude of thy mercyes, doest so put away ꝑ synnes of those which truely repent, that thou remembrest thē no more: open thy ye of mercy vpō this thy seruaūt, who moost earnestely desireth pardon and forgeuenesse: Kenue in him, most louing father, whatsoeuer hath ben decayed by the fraude and malice of the deuill, or by hys owne carnal Wyl & fraylnesse: preserue and cōtinue this sicke mēbre in the vnitie of thi church, consider his contricion, accepte his teares, asswage his payne as shalbe sene to the most expediēt for him. And forasmuch as he putteth his ful trust onely in thy mercy: Impute not vnto hym his former synnes, but take hym vnto thy fauour: through the merites of thy moost derely beloued sonne Jesus Christ, Amen.

Then the ministre shall say thys Psalme.

In te domine sper. ui. Psal. lxxi.

IN thee Lord, haue I put my trust, let me neuer be put to confusion: but ridde me, and deliuer me into thy righteoulnes, encline thine eare vnto me, and saue me.

Be thou my strong holde (wherunto I may alwaye resorte): thou hast promised to helpe me, for thou art my house of defence and my castel.

Delyuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous & cruel man.

For thou (O Lorde God) arte the thing that I long for: thou art my hope euen fro my youth.

Through the haue I bene holden vp euer sence I

was

was borne, thou art he that toke me out of my mothers wombe, my prayse shalbe allwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I may syng of thy glory) and honoure all the day long.

Cast me not away in the tyme of age: forsake me not when my strength fayleth me.

For mine enemyes speake against me, and they that lay wayte for my soule, take theyr coũsayle together, saiyng: God hath forsaken him, persecute hym and take hym, for there is none to deliuer hym.

Go not farre fro me, O God: my God, haste thee to helpe me.

Let them be confoũded and perishe, that are against my soule: let them be couered with shame and dishonor, that seke to do me euill.

As for me, I wyll patiently abyde allwaye: and will prayse thee more and more.

My mouth shal daily speake of thy righteousnes and saluacion: for I knowe no ende therof.

I wyl go forth in the strength of the Lord God: and wyll make mencion of thy righteousnesse onely.

Thou (O God) hast taught me frõ my youth vp vntyll now: therfore wyl I tel of thy Wonderous Workes.

Forsake me not (O God) in mine olde age, whẽ I am gray headed: vntyll I haue shewed thy strength vnto thys generation, and thy power to all them that are yet for to come.

Thy righteousnesse (O God) is very high, and great thynges are they that thou haste done: O God who is lyke vnto thee:

O what great troubles & aduersities haste thou shewed me: and yet diddest thou turne and refresh me: yea and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therfore wyl I prayse thee, and thy faithfulnes (O God) playyng vpon an instrument of musicke, vnto thee will I syng vpō the harpe, O thou holy one of Israel.

My lyppes wyl be fayne, When I syng vnto thee: and so wyll my soule whom thou hast deliuered.

My tūgue also shal talke of thy righteousnesse al the daye longe, for they are confounded and brought vnto shame, that seke to do me euyll.

Glory be to the father. &c.

As it was in the begynnyng. &c.

Addyng this antheme.

O Saueour of the world, saue vs, Which by thy crosse and pretious bloud hast redemed vs, helpe vs, we beseche the O God,.

Then shall the minister saye.



The almightie Lorde, Which is a moste strōge tower to all thē that put their trust in him, to whom all thynges in heauen, in earth, & vnder the earth, do bowe & obey: be nowe & euer, more thy defence & make thee know & fele, that there is no other name vnder heauē geuen to mā, in whom and through whō thou mayest receyue helth and saluacīō, but onely the name of our Lorde Jesus Christe. Amen.

¶ If the sycke person desyre to be annoynted, then shall the priest annoynte hym vpon the forehead or breast onely, makyng the sygne of the crosse, saiyng thus.



AS with this visible oyle thy body outwardly is annointed: so our heauēly father almighty God, graunt of his infinite goodnesse, that thy soule inwardly maye be annointed wyth the holy ghost, who is the spirite of al strength, cōforte, relefe, & gladnesse. And vouchesafe for his great mercy (yf it be his blessed wyll) to restore vnto thee thy bodely helth, & strength, to serue hym, & sende thee release of all

thy

thy paines, troubles & diseases, both in body & minde. And howsoeuer his goodnes (by his diuine & vnsercha-ble prouidēce) shal dispose of thee, we his vnworthy mi-nisters & seruaūtes, hūbly beseche the eternal maiestie, to do with thee according to the multitude of his innu-merable mercies, and to pardon thee all thy sinnes, and offences, cōmitted by al thy bodily senses, passions, and carnall affeccions: who also vouchsafe mercyfully to graunt vnto thee gostly strength by his holy spirite, to withstāde & ouercome al temptacions and assaultes of thyne aduersarie, that in no wise he preuayle against thee, but that thou maiest haue perfit victory & triumph against the deuill, synne and death through Christe our Lorde, who by his death hath ouercome the Prince of death, and with the father, and the holy ghost euermore liueth and reigneth God worlde without ende. Amen.

HOw lōg wilt thou forget me (O lorde:) for e-uer: how lōg wilt thou hide thy face fro me: How long shal I seke coūsel in my soule: & be so vexed in mine hart: how lōg shal mine ene-mie triūphe ouer me: Consider & heare me (O lorde my god) lighten mine yes, that I slepe not in death. Least mine enemy say, I haue preuayled against him: for yf I be cast doune, they that trouble me wil reioice at it. But my trust is in thy mercy, & my hart is ioyful in thi salua-cion. I wil sing of the lorde, because he hath delte so lo-uingly with me. Yea: I Wil praise the name of the Lord the most highest. Glori be to the. &c. As it Was in the. &c. *Vsquequo domine. Psal. xiij.*

¶ The Communion of the sycke.

FOrasmuch as all mortal men be subiect to many sodaine pe-rils, diseases, and sickenesse, and euer vncertayne what tyme they shall depart onte of this lyfe: Therfore to thentent they may be alwaies in a readinesse to die, whēsoeuer it shall plea-se almighty god to call thē: The curates shall diligently frō tyme to tyme, but specially in the plague tyme, exhorte theyr Parishoners to the ofte receiuing (in the church) of the holy cōmunion, of the body and bloude of oure sauioure Christe: whiche) yf they do, they shall haue no cause in theyr sodayne visitacion, to be inquieted for lacke of thesame. But if the sicke person be not able to come to the churche

and

and yet is deſirous to receyue the communion in his houſe, then he muſte geue knowlege ouer night, or els early in the morꝛnyng to the curate, ſignifiyng alſo how many be appoynted to cõmunicate wyth hym. And yf the ſame day there be a celebꝛacion of the holy communion in the church, then ſhall the pꝛieſt reſerue (at the open communion) ſo much of the ſacramẽt of the body and bloude, as ſhall ſerue the ſycke perſon, and ſo many as ſhall cõmunicate with hym yf there be any.) And ſo ſone as he conuenyently may, after the open communion ended in the church, ſhall go and miniſter the ſame, fyꝛſt to thoſe that are appoynted to communicate wyth the ſycke (yf there be any) and laſt of all to the ſycke perſon hymſelfe. But before the curate diſtribute the holy communion: the appoynted *generall confeſſion* muſte be made in the name of the communicates, the curate addyng *the abſolucion with the comfortable ſentences of ſcripture* folowyng in the open communion, and after the communion ended, the collecte.

Almighti and euerlyuing God, we moſt hartely thãke thee. ꝛc.

¶ But yf the day be not appointed for the opẽ cõmuniõ in the church, then (vpon conuenient warnyng geuen) the curate ſhall come and viſite the ſycke perſon afore none. And hauyng a conuenient place in the ſycke mans houſe (where he may reuerẽtly celebꝛate) with al thinges neceſſary for the ſame, & not beyng otherwiſe letted with the publike ſeruice, or any other iuſt impediment: he ſhall there celebꝛate the holy communion after ſuch forme & ſorte as hereafter is appoynted.

THE CELEBRACION OF THE HOLY COMMUNION FOR THE SYCKE.



Pꝛayſe the Lorde, all ye nacions, laude hym all ye people: for his merciful kindeneſſe is confirmed towarde vs, and the truth of the Lord endureth for euer. Glory be to the father and to the. ꝛc.

Lorde haue mercye vpon vs.

Chriſt haue mercy vpon vs. Without any more repetition

Lorde haue mercy vpon vs.

The pꝛieſt.

The Lorde be with you.

Aunſwere

Aunswere.

And wyth thy spirite.

Let vs prayе.

ALmightie euerliuing god, maker of mankinde, which doest correct those whom thou doest loue & chastisest euery one whom thou doest receiue: we beseche the to haue mercy vpon this thy seruaunte visited with thy hande, and to graunt that he may take his sickenesse patiētly, and recouer his bodily helth (if it be thy gracious wyl) and whansoeuer his soule shall departe from the body, it may wythout spot be presented vnto thee: through Jesus Christ our Lorde. Amen.

The Epistle.

MY sonne despise not the correccion of the Lorde, neither faynte when thou art rebuked of him: for whom the Lorde loueth, hym he correcteth, yea and he scourgeth euery sonne, whom he receyueth. Hebre. xi.

The Gospell.

VErely verely I saye vnto you, he that heareth my worde, & beleueth on him that sent me hath euerlasting lyfe, and shall not come vnto dampnacion, but he passeth from death vnto lyfe. Ihon. v.

The Preface.

The Lorde be wyth you.

Aunswere.

And wyth thy spirite.

Lyft vp your hartes. &c.

Unto the ende of the Canon.

¶ At the tyme of the distribucion of the holy sacrament, the priest shall fyrst receyue the Communion hym selfe, and after minister to them that be appointed to communicat with the sycke (yf there be any) and then to the sycke person. And the sycke person shall alwayes desyre some, eyther of hys owne house, or els of hys neyghbours, to receyue the holy communion wyth hym, for that shall be to hym a synguler great comfort, and of their parte a great token of charitie.

And

The Communion of the ſycke.

¶ And yf there be mo ſycke perſons to be viſited theſame day that the curate doth celebrate in any ſycke mans houſe: then ſhall the curate (there) reſerue ſo much of the Sacrament of Chriſtes body and blouo as ſhall ſerue the other ſycke perſons, and ſuche as be appoynted to communicate with them, (yf there be any) And ſhall immediatly cary it, and miniſter it vnto them.

¶ But yf any man eyther by reaſon of extremitie of ſyckneſſe, or for lacke of warnyng geuen in due tyme to the curate, or by any other iuſt impedimente do not receyue the Sacramente of Chriſtes body and bloude: then the curate ſhall inſtructe hym, that yf he do truely repente hym of his ſynnes, and ſtedfaſtely beleue that Jeſus Chriſte hath ſuffred death vpon the croſſe for hym: and ſhed hys bloude for hys redempcion, earneſtly remembryng the benefites he hath therby, and geuyng hym hartye thankes therfore: he doth eate and drynke ſpiritually the body and bloud of our ſauiour Chriſte profitably to his ſoules helth, although he do not receyue the Sacrament with hys mouth.

¶ When the ſicke perſon is viſited and receyueth the holy cõmunion, all at one tyme: then the prieſt for more expedicion ſhall vſe thys order at the viſitacion.

The anthteme.

Remember not Lorde. &c.
Lorde haue mercy vpon vs.
Chriſt haue mercye vpon vs.
Lorde haue mercy vpon vs.
¶ Our father whych art in heauen. &c.
And leade vs not into temptacion.
Aunſwere.
But delyuer vs from euill. Amen.

Let vs praye.

O Loke doune from heauen. &c.

Wyth the fyrſte parte of the exhortacion, and all other thynges vnto the Pſalme

In the o Lorde haue I put my truſt. &c.

¶ And yf the ſyck deſyre to be annoynted, then ſhall the prieſt vſe thappoynted prayer without any Pſalme.

The

THE ORDRE

for the buriall of the dead.

¶ The priest metyng the Corps at the churche style, shall say: Or els the priestes and clerckes shal syng, and so go eyther into the churche, or towardes the graue.

I Am the resurrection and the life (saith the Lord) he that beleueth in me, yea though he were dead, yet shall he lyue. And Whosoeuer lyueth and beleueth in me: shall not dye for euer. Ihon. xi.

I Know that my redemer lyueth, & that I shall rise out of the yearth in the last day, and shalbe couered agayne with my skynne, and shall see God in my flesshe: yea and I my selfe shal beholde him, not with other, but with these same yes. Ihon. xix.

We brought nothing into this worlde, neither may we cary any thyng out of this world. The Lord geueth, & the Lord taketh away. Euen as it pleaseth the Lorde, so commeth thinges to passe: blessed be the name of the Lorde. i. Timo. vi. Iob. i.

¶ When they come at the graue, whyles the Corps is made ready to be layed into the earth, the priest shall saye, or els the priest and clerkes shall syng,

Man that is borne of a woman, hath but a shorte tyme to lyue, and is ful of miserie: he commeth vp and is cut downe lyke a floure, he flyeth as it were a shadow, and neuer contynueth in one staye. Iob. ix.

¶ In the middest of lyfe we be in death, of whom maye we seke for succour but of thee, o Lorde, which for oure synnes iustly art moued: yet o Lorde God moost holy, o Lord moste mighty, o holy and most merciful sauiour, deliuer vs not into the bytter paynes of eternall death. Thou knowest Lorde the secretes of our hartes, shut not vp thy mercyfull yes to our prayers: But spare vs Lord most holy, o God most mighty, o holy & mercifull

sauiour

sauiour, thou moost worthy iudge eternal, suffer vs not at our last houre for any paines of death, to fal frō thee.

Then the priest castyng yearth vpon the Corps, shall say.

I Commēde thy soule to god the father almighty, and thy body to the grounde, yearth to yearth, asshes to asshes, dust to dust, in sure & certaine hope of resurrectiō to eternal life through our lord Iesus christ, who shal chaūge our vile body, that it may be like to his glorious body, according to the mightie working wherby he is able to subdue al thinges to himselfe.

Then shalbe saide or song.

Apoc. xiiij. I heard a voyce frō heauē saiyng vnto me, write, blessed are the dead which dye in the Lord: Euen so sayeth the spirite, that they rest from their labours.

Let vs praye.

WE commende into thy hādes of mercy (most merciful father) the soule of this our brother departed N. And his body we committ to the earth, beseching thine infinite goodnes, togeue vs grace to liue in thy feare & loue, and to dye in thy fauour: that when the iudgemēt shal come which thou hast committed to thy Welbeloued sonne, both this our brother & We may be foūd acceptable in thy syght, and receiue that blessyng, which thy welbeloued sonne shal then pronoūce to al that loue & feare thee, saiyng: Come ye blessed children of my father: Receiue the kingdom prepared for you before the begynnyng of the worlde. Graunt this mercyfull father for the honoure of Iesu Christ our onely sauiour, mediator and aduocate. Amē

This prayer shall also be added.

ALwyghtie God, we geue thee hartie thankes for this thy seruaunt, whom thou hast deliuered frō the miseries of this wretched world from the body of death and all temptacions.

And

And as we truſt, haſt brought his ſoule whych he committed into thy holy handes, into ſure cõſolacion & reſt: Graunt we beſeche thee, that at the day of iudgemẽt his ſoule and all the ſoules of thy elect, departed out of this lyfe, may with vs and we with them, fully receyue thy promiſes, and be made parfite altogether thorough the glorious reſurrecciõ of thy ſõne Jeſus Chriſt our lorde

¶ Theſe Pſalmes wyth other Suffrages folowyng are to be ſayed in the Churche eyther before or after the Buriall of the corps.



Am wel pleaſed, that the Lorde hath heard the voyce of my prayer. Dilexi quoniã Pſal.c.xvi

That he hath enclined hys eare vnto me: therfor wil I cal vpõ him as long as I liue.

The ſnares of death compaſſed me round about, and the paynes of hell gatte holde vpon me: I ſhall fynde trouble and heauines, and I ſhal cal vpon the name of the Lorde (O Lorde) I beſeche the delyuer my ſoule.

Gracious is the Lorde, and righteous: yea our God is mercyfull.

The Lorde preſerueth the ſimple: I was in miſerie and he helped me.

Turne agayne then vnto thy reſte, O my ſoule: for the Lorde hath rewarded thee.

And why? thou haſt delyuered my ſoule from death: myne yes from teares, and my feete from fallyng.

I wil walke before the lord: in the land of the liuing.

I beleued and therfore wyl I ſpeake: but I was ſore troubled.

I ſayd in my haſt: all men are lyers.

what rewarde ſhal I geue vnto the Lorde: for al the benefites that he hath done vnto me?

I wyll receyue the cup of ſaluacion: and cal vpon the name of the Lorde.

I wyll paye my vowes nowe in the preſence of al his

people:right dere in the syght of the Lorde is the death of hys Sainctes.

Behold(O Lorde) how that I am thy seruaunt: I am thy seruaunt and the sonne of thy handmaide, thou hast broken my bondes in sunder.

I Wyll offre to thee the sacrifice of thankes geuyng: and Wyll call vpon the name of the Lorde.

I Wyll paye my vowes vnto the lorde in the syght of all his people:in the courtes of the Lordes house, euen in the myddest of the, O Jerusalem.

Glory be to the father.&c. As it was in the.&c.

Laudà anima mea. Psalm. C.xvi.

Note that this psalme is to be sayde after the other that foloweth.

PRayse the Lorde (O my soule) Whyle I liue wyl I prayse the lord:yea, as long as I haue any beyng, I wyll syng praises vnto my god.

O put not your trust in Princes, nor in any childe of man:for there is no helpe in them.

For when the breath of mã goeth furth:he shal turne againe to his yearth, and then al his thoughtes perish.

Blessed is he that hath the god of Jacob for his helpe: and Whose hope is in the Lorde his God.

Whych made heauen and yearth, the sea, and al that therin is:whych kepeth his promise for euer.

Whyche helpeth them to ryght that suffre wrong: which fedeth the hungry.

The Lorde loseth men out of prison: the Lorde geueth syght to the blynde.

The lorde helpeth them vp that are fallen: the lorde careth for the ryghteous.

The lorde careth for the straungers, he defendeth the fatherles and widdowes:as for the Waye of the vngodly, he turneth it vpsyde doune.

The Lorde thy God, O Syon, shalbe king for euermore:and thorowghout all generacions.

Glory be to the father and to the sonne.&c.

As it was in the begynning.&c.

O lorde



LOrde thou hast searched me out: and knowen me. Dñe probasti. Psal.c.xxxix.

Thou knowest my downesyttyng and myne vprisyng: thou vnderstādest my thoughtes longe before

Thou art about my path, and about my bed: and spiest out all my Wayes.

For loe, there is not a worde in my tongue: but thou (O lorde) knowest it altogether.

Thou haste fashyoned me, behynde and before: and layde thyne hand vpon me.

Suche knowlege is to Wonderfull and excellent for me: I cannot attaine to it.

whether shall I go then from thy spirit: or whether shall I go then from thy presence.

If I clyme vp to heauē, thou art there: if I go doune to hell thou art there also.

If I take the Wynges of the morning: and remayne in the vttermost partes of the sea,

Euen there also shal thy hand lead me: and thy right hand shal holde me.

If I say, parauenture the darkenes shall couer me: then shall my nyght be turned to day.

Yea the darkenes is no darkenes Wyth the: but the night is all cleare as the day, the darkenes and light to thee are both a like.

For my reynes are thyne, thou hast couered me in my mothers wombe, I Wyl geue thankes vnto thee: for I am fearefully and Wonderously made; meruailous are thy workes, and that my soule knoweth right Well.

My bones are not hid from thee: though I bee made secretly, and fashioned beneth in the yearth.

Thyne yes did see my substaunce, yet beyng vnperfite: and in thy boke were all my membres written.

Which day by day Were fashioned: when as yet there was none of them.

HoWe deare are thy counsailes vnto me, O God: O

how great is the summe of them.

If I tell them, they are mo in nombre then the sand: when I walke vp, I am present with the.

wylt thou not slee the wicked, O God: depart frō me ye bloudthirsty men.

For they speake vnrighteously against the: and thine enemies take thy name in vayne.

Do not I hate them, O lorde, that hate the: and am not I greued with those that ryse vp against the.

Yea I hate thē right sore, euen as though thei were myne enemies.

Trye me, O god, and seke the ground of myne hart: proue me, and examine my thoughtes.

Looke well if there be any way of wickednes in me: and lead me in the way euerlastyng.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

☞ Then shall folowe this lesson, taken out of the .xv. Chapiter to the Corynthians, the fyrst Epistle.

i.Cor, xv.



hrist is rysen from the dead, and become the fyrst fruites of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all dye: euen so by Christ shal al be made a-lyue, but euery man in hys owne order. The fyrst is Christ, then they that are Christes at hys comming. Then commeth the ende, When he hath delyuered vp the Kyngdome to God the father, when he hath put doune all rule and all authoritie and power. For he must reigne tyll he haue put all hys enemyes vnder hys feete. The laste enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayeth all thynges are put vnder hym, it is manifest that he is excepted, Which did put al thinges vnder him. When all thynges are subdued vnto hym, then shall the sonne also hym selfe bee subiecte vnto hym that put all thinges

thinges vnder him, that God may be al in al. Els what do thei, Which are Baptized ouer the dead, yf the dead ryse not at all? Why are they then baptized ouer theim? yea, and why stand We al way then in ieopardy? By our reioycing which I haue in Christ Iesu our lorde, I dye daily. That I haue fought with beastes at Ephesus after the maner of mē, what auaūtageth it me, if the dead rise not again? Let vs eat and drinke, for to morow we shall dye. Be not ye deceiued: euil Wordes corrupt good maners. Awake truly out of slepe, & sinne not. For some haue not the knowlege of God. I speake this to your shame. But some man wil say: how arise the dead? with what body shall they come? Thou foole, that whyche thou sowest, is not quickened except it dye. And what sowest thou? Thou sowest not that body that shall be: but bare corne, as of wheate, or of some other: but God geueth it a body at his pleasure, to euery sede hys owne body. All flesshe is not one maner of flesshe: but there is one maner of flesshe of menne, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiall bodies, and there are bodyes terrestriall. But the glory of the celestial is one, and the glory of the terrestriall is another. There is one maner glory of the sunne, and another glory of the Moone, & another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption. It is sowen in dishonour, it ryseth againe in honour. It is sowen in weakenes, it ryseth agayn in power. It is sowen a naturall body, it riseth agayn a spiritual body. There is a natural body, and there is a spiritual body: as it is also written: the first man Adam was made a liuyng soule, and the last Adam was made a quickening spirit. How be it that is not first whych is spiritual: but that which is natural, and then that which is spirituall. The fyrst man is of the yearth, yearthy: The seconde man is the

Lorde from heauen (heauenly). As is the yearthy, such are they that are yearthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the ymage of the yearthy, so shal we beare the ymage of the heauenly. This say I brethren, that flesh and blond can not inherite the kingdom of God, neither doeth corrupcion inherite vncorrupcion. Behoide, I shewe you a mistery. We shal not all slepe: but we shal all be chaunged, and that in a moment, in the twynkelyng of an iye by the last trumpe. For the trumpe shal blowe, and the dead shall ryse incorruptible: and we shalbe chaunged. For this corruptible must put on incorrupcion: and this mortal must put on immortalitie. When this corruptible hath put on incorruption, and this mortal hath put on immortalite: then shalbe brought to passe the saiyng that is writtē: Death is swalowed vp in victory: death where is thy styng? Hel where is thy victory? The sting of death is synne: and the strength of synne is the lawe. But thankes be vnto God, whyche hath geuen vs victory, thorough our Lorde Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lord, forasmuch as ye know, how that your labour is not in vayne in the Lorde.

¶ The lesson ended, then shall the Priest saie.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.
Aunswere.
But deliuer vs from euil. Amen.
Priest
Entre not (O Lord) into iudgement with thy seruaūt.

Aunswere

Aunswere.

For in thy syght no liuyng creature shalbe iustified.

Priest.

From the gates of hell.

Aunswere.

Deliuer their soules, O Lorde.

Priest.

I beleue to see the goodnes of the Lorde.

Aunswere.

In the lande of the liuyng.

Priest.

O Lorde, graciously heare my prayer.

Aunswere.

And let my crye come vnto thee.

Let vs pray.



Lorde, With whom do liue the spirites of theim that be dead: and in whom the soules of them that be elected, after they be deliuered from the burthen of the flesh, be in ioy and felicitie: graunt vnto this thy seruaunt that the synnes whych he committed in this World be not imputed vnto him, but that he escapyng the gates of hel and paynes of eternal darkenes: may euer dwell in the region of lyght, wyth Abraham, Isaac and Jacob, in the place where is no weping, sorowe, nor heauines: and when that dredeful day of the generall resurrection shall come, make hym to rise also with the iust and righteous, and receiue this bodi again to glory, then made pure and incorruptible, set hym on the right hande of thy sonne Jesus Christ, among thy holy and elect, that then he may heare with them these most swete and cõfortable wordes: Come to me ye blessed of my father, possesse the kingdome which hath ben prepared for you frõ the beginning of the worlde: graũt this we beseche thee, O merciful father, through Jesus Christ our mediatour and redemer. Amen

The

THE CELEBRA

tion of the holy communion when there is a burial of the dead.

Quẽadmodum. pſal. xli.



LYke as the hart deſireth the waterbrookes: ſo longeth my ſoule after thee, O God.

My ſoule is a thirſt for god, yea, euen for the liuyng God: When ſhall I come to appere before the preſence of God.

My teares haue been my meat day and nyght: Whyle thei daily ſay vnto me, Where is now thy God.

Now when I thynke there vpon, I powre out my hart by my ſelfe: for I went wyth the multitude, and brought them furth vnto the houſe of God.

In the voyce of prayſe and thankeſgeuyng: among ſuch as kepe holy day.

Why art thou ſo full of heauynes (O my ſoule:) and why art thou ſo vnquiet within me.

Put thy truſt in God: for I wil yet geue him thankes, for the helpe of his countenaunce.

My God, my ſoule is vexed within me: therefore wyll I remembre thee concernyng the land of Jordane, and the litle hyll of Hermon.

One deepe calleth another because of the noiſe of thy waterpipes: al thy Waues & ſtormes are gone ouer me.

The Lorde hath graunted his louyng kyndnes: on the day tyme, and in the night ſeaſon did I ſyng of him, and made my prayer vnto the God of my lyfe.

I wil ſay vnto the god of my ſtrength, why haſt thou forgotten me: Why go I thus heauily, while the enemy oppreſſeth me.

My bones are ſmitten aſonder with a ſworde, While myne enemies (that trouble me) caſt me in the teeth.

Namely, while thei ſay daily vnto me: Where is now thy God.

Why art thou ſo vexed (O my ſoule:) & Why art thou

ſo

so disquieted within me.

O put thy trust in God, for I wyll yet thanke hym which is the helpe of my countenaunce, and my God.

Glory be to the father and to the sonne. &c.

As it was in the begynning, is now and euer shalbe: worlde without end. Amen.

The Collect.

O Merciful God the father of our lorde Jesu Christ, who is the resurrectiō and the life: in whom who soeuer beleueth shall lyue though he dye: And whosoeuer liueth, and beleueth in him, shall not dye eternally: who also hath taught vs (by hys holy Apostle Paule) not to be sorie as men without hope for them that slepe in him: we meekely beseche thee (O father) to rayse vs frō the death of sinne, vnto the life of righteousnes, that when we shall depart this lyfe, We may slepe in him (as our hope is, this our brother doeth) and at the generall resurrection in the last daye, both we and thys our brother departed, receiuyng againe our bodies, and risyng agayne in thy moste gracious fauoure: may wyth all thyne elect sainctes, obtaine eternall ioy: Graunt thys, O Lorde God, by the meanes of oure aduocate Jesus Christ, whiche with the holy ghost, liueth and reigneth one God for euer. Amen.

The Epistle.

I Would not brethrē that ye should be ignorāt concernyng them which are fallē a slepe, that ye sorowe not as other do, whyche haue no hope. For yf We beleue that Jesus dyed, and rose againe: euen so thē also which slepe by Jesus, Wyll God bryng agayne with hym. For this say we vnto you in the word of the Lorde: that We which shall liue, and shal remaine in the cōming of the Lord, shall not come ere thei which slepe. For the lorde himselfe shall descend from

from heauen with a shout and the voice of the Archangel and trompe of god. And the dead in Christ shal arise first: then we whiche shal lyue (euen we whiche shal remaine) shal be caught vp with them also in the cloudes to mete the Lorde in the ayre. And so shall we euer bee with the lorde: wherfore comfort your selues one another wyth these wordes.

The Gospell.

Iohn. vi.



IEsus said to his disciples and to the Iewes: All that the father geueth me, shall come to me: and he that commeth to me, I cast not away. For I came doune from heauen: not to do that I wyll, but that he wyll whyche hath sent me. And this is the fathers wil which hath sent me, that of al which he hath geuen me, I shal lose nothing: but rayse them vp againe at the last daye. And thys is the wyll of hym that sent me: that euery one whyche seeth the sonne and beleueth on him, hath euerlasting lyfe. And I wyll raise him vp at the last day.

THE ORDRE

of the Purificacion of Women.

¶ The woman shall come into the Churche, and there shall kneele doune in some conuenient place nigh vnto the Quier doore: and the Priest standyng by her, shall say these wordes or suche lyke, as the case shall requite.

FOrasmuch as it hath pleased almighty god of his goodnes to geue you safe deliueraūce, and your childe baptisme, and hath preserued you in the great daūger of childbirth: ye shal therfore geue hartie thankes vnto God, and praie.

¶ Then shall the Priest say this Psalme

I haue lifted vp myne iyes vnto the hilles: frō whence commeth my helpe. *Leuaui oculos, psal.C.xxi.*

My helpe commeth euen from the Lorde: which hath made heauen and yearth.

He will not suffre thy foote to bee moued: and he that kepeth the will not slepe.

Beholde, he that kepeth Israel: shal neither slumbre nor slepe.

The Lorde himselfe is thy keper: the lorde is thy defence vpon thy right hande.

So that the sunne shal not burne the by day: neither the Moone by nyght.

The Lorde shall preserue thee from al euil: yea, it is euen he that shal kepe thy soule.

The Lorde shall preserue thy goyng out, and thy cōmyng in: from this tyme furth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now and euer shalbe: worlde without ende. Amen.

Lorde

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father whiche art in heauen. &c.

And leade vs not into temptacion.
Aunswere.
But deliuer vs from euil. Amen.
Priest.
O Lorde saue thys woman thy seruaunt.
Aunswere.
whyche putteth her trust in thee.
Priest.
Bee thou to her a strong towre.
Aunswere.
From the face of her enemy.
Priest.
O Lorde heare our prayer.
Aunswere.
And let our crye come vnto the.
Priest.

¶ Let vs praye.

O Almightie God, whych hast deliuered thys woman thy seruaunt from the great payne and peril of chyldbirth: graunt we beseche thee (moste mercyfull father) that she thorough thi helpe, mai both faithfully lyue and walke in her vocacion accordyng to thy wyll in this lyfe present: and also may be partaker of euerlastyng glorie in the lyfe to come, thorough Jesus Christe our Lorde. Amen.

☞ The woman that is purified, muste offer her Crisome, and other accustomed offeringes. And if there be a Communion, it is conuenient that she receyue the holy communion.

The

THE FIRST

daie of Lent, commonly called Aſhwedneſdaie.

After Matins ended the people beyng called together, by the ringyng of a Bell, and aſſembled in the churche: Thenglyſhe Letany ſhalbe ſayed, in ſuche wiſe as in the ende of this boke is ſetfurthe, and in the accuſtomed places appoincted by the kynges Iniunccions: whiche ended, the prieſt ſhall go into the pulpit, and ſay thus.

BRethren, in the Primatiue Churche there was a Godly diſcipline, that at the beginnyng of Lent, ſuche perſones as were notorious ſynners, were puniſhed in this worlde, that their ſoules myght be ſaued in the daye of the Lorde, And that other admoniſhed by their example, might bee more afrayed to offende. In the ſtede wherof, vntyll theſaid diſcipline maye bee reſtored agayne: (whiche thyng is muche to bee wiſhed) it is thought good that at this tyme (in your preſẽce) ſhould bee read the generall ſentences of Goddes curſſyng, againſt impenitent ſynners gathered out of the .xxviij. Chapiter of Deuteronomie, and other places of ſcripture. And that ye ſhould aunſwere to euery ſentẽce, Amen: to the intẽt that you beyng admoniſhed, of the greate indignacion of God againſt ſynners, maye the rather bee called to earneſt and true repentaunce, and maye walke more warely in theſe daungerous dayes, fliyng from ſuche vices, for the whiche ye affirme with your awne mouthes: the curſſe of God to bee due.

Curſſed is the man that maketh any carued or molten Image, an abhomination to the Lorde, the worke of the handes of the craftes man, and putteth it in a ſecrete place, to worſhip it.

And the people ſhall anſwere and ſaie.

Amen.

Miniſter.

Curſſed is he that curſſeth his father and mother.

Anſwere.

Amen.

Miniſter.

Curſſed is he that remoueth awaie the marke of his neighboꝛs land.

Anſwere.

Amen.

Miniſter.

Curſſed is he that maketh the blynd to go out of his waie.

Anſwere.

Amen.

Miniſter.

Curſſed is he that letteth in iudgemēt the right of the ſtraunger, of them that be fatherleſſe, and of widowes.

Anſwere.

Amen.

Miniſter.

Curſſed is he that ſmiteth his neighboꝛ ſecretly.

Anſwere.

Amen.

Miniſter.

Curſſed is he that lieth with his neighboꝛs wife.

Anſwere.

Amen.

Miniſter.

Curſſed is he that taketh reward to ſlea the ſoule of innocent bloud.

Anſwere.

Amen.

Miniſter.

Curſſed is he that putteth his truſte in man, and taketh mā foꝛ his defence, and in his hart goeth from the

Loꝛde

Lorde.

Anſwere.

Amen.

Miniſter.

Curſed are the vnmercifull, the forntrators and adoulterers, the coueteous perſones, the worſhippers of Images, ſlaunderers, dronkardes, and extorcioners.

Anſwere.

Amen.

The Miniſter

NOw ſeeyng that all they bee accurſed (as the Prophet Dauid beareth witneſſe) whiche do erre and go aſtraie frō the cōmaundementes of God, let vs remembryng the dredfull iudgement, hangyng ouer our heddes, and beyng alwaies at hande) returne vnto our Lorde God, with all contricion and mekenes of harte, bewailyng and lamentyng oure ſynfull life, knowlegyng and confeſſyng our offences, and ſekyng to bryng furthe worthy fruites of penaunce. For euē now is the axe put vnto the roote of the Trees, ſo that euery Tree whiche bryngeth not furthe good fruite, is hewen doune and caſte into the fire. It is a fearfull thyng to fall into the handes of the liuyng God: he ſhall powre doune rayne vpon the ſynners, ſnares, fire, and Brymſtone, ſtorme and tempeſt: this ſhalbee their portion to drynke. For lo, the Lorde is come oute of his place, to viſite the Wickedneſſe of ſuche as dwell vpon the yearth. But who maye abyde the daie of his commyng: who ſhalbee hable to endure when he appereth: His fanne is in his hand, and he wil pourge his floure, & gather his Wheate into the barne, but he will burne the Chaffe with vnquencheable fire. The daie of the Lorde commeth as a theefe vpon the night, and when men ſhall ſaie peace, and all thinges

Pſal. Cxviii

Math. iii.

Hebre. x.

Pſalm. x.

Eſai. xxvi.

Mala. xxvi.

Math. iii.

i. Theſſa. v.

are safe: then shall sodain destruccion come vpon them as sorowe commeth vpon a woman trauailyng with childe, and thei shall not escape: then shall appere the wrathe of God in the daie of vengeaunce, whiche obstinate synners through the stubbernes of their harte, haue heaped vnto theim self, whiche dispised the goodnesse, pacience and long sufferaunce of GOD, when he called theim continually to repentaunce. Then shall they call vpon me (saith the lorde) but I will not heare: they shal seke me early, but thei shall not fynde me, and that because thei hated knowlege, and receiued not the feare of the Lorde, but abhorred my counsaill, and despised my correccion: then shall it bee to late to knocke, when the dooze shalbe shut, and to late to crie for mercie, When it is the tyme of Justice. O terrible voyce of moste iust iudgement, whiche shalbe pronounced vpon theim, When it shalbe said vnto them. Go ye cursed into the fire euerlastyng, whiche is prepared for the deuil and his Angelles: Therefore brethren take we hede by tyme, while the daie of saluacion lasteth for the night commeth when none can worke: but let vs Whyle wee haue the light, beleue in the light, & walke as the children of the light, that we bee not cast into the vtter darkenes, Where is wepyng and gnashyng of teeth. Let vs not abuse the goodnes of God, whiche calleth vs mercifully to amendement, & of his endlesse pitie, promiseth vs forgeuenes of that whiche is past: If (with a whole mynd and true harte) we returne vnto hym: for though our synnes bee as red as Scarlet, thei shalbe as white as Snowe, though thei bee like Purple, yet shall thei bee as white as Woolle. Turne you cleane (sayeth the lorde) from al your Wickednes, and your synne shal not bee your destruccion. Cast awaie frō you all your vngodlinesse that ye haue dooen: make you newe hartes and a newe spirite: Wherfore will ye dye, O ye house of

Rom.i.

Pro.i.

Math.xxv.

ij.Cor vi.

Ihon.ix.

Math.xxv.

Esay.i.

Eze.xviij.

Israell:

Iſraell: Seyng I haue no pleaſure in the death of him that dieth (ſaith the Lorde God.) Turne you then, and you ſhall liue, Although we haue ſynned, yet haue wee an aduocate with the father, Jeſus Chriſte the righteous, and he it is that obteigneth grace for our ſynnes, for he was woũded for our offences, and ſmitten for our wickednesſe: let vs therfore returne vnto hym, who is the mercifull receiuer of all true penitent ſynners, aſſuryng our ſelf that he is ready to receyue vs, and moſte willyng to pardon vs, if we come to him with faithfull repentaunce: if we will ſubmit our ſelfes vnto him, and from hencefurthe walke in his wayes: If we will take his ealy yoke and light burden vpon vs, to folowe him in lowlines, patience and charitie, and be ordred by the gouernaũce of his holy ſpirite, ſekyng alwaies his glory, and ſeruyng hym duely in our vocacion with thankes geuyng. This if we do, Chriſt will deliuer vs from the curſſe of the lawe, and from the extreme maledicciõ whiche ſhall light vpon them, that ſhalbe ſet on the left hande: and he will ſet vs on his right hande, and geue vs the bleſſed benediccion of his father, commaundyng vs to take poſſeſſiõ of his glorious kyngdome, vnto the Whiche he vouchſafe to bryng vs all, for his infinite mercie. Amen.

i. Ihon. ij.

Eſay liij.

Math. xi.

Math. xxv.

¶ Then ſhall they all knele vpon their knees: And the Prieſt & Clerkes kneeling (where thei are accuſtomed to ſaie the Letanie) ſhall ſaye this Pſalme.

HAue mercie vpõ me (O God) after thy great goodnes: accordyng vnto the multitude of thy mercies, do awaie myne offences.

Waſhe me thorowly fro my Wickednesſe: and clenſe me from my ſynne.

For I knowlege my fautes: and my ſynne is euer before me.

Miſerere mei deus. Pſalm li.

Againſt the onely haue I ſynned, and doen this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaiyng and clere when thou art iudged.

Beholde, I was ſhapen in wickednes: and in ſynne hath my mother conceiued me.

But lo, thou requireſt truthe in the inward partes: and ſhalt make me to vnderſtande wiſedome ſecretely.

Thou ſhalt pourge me with Iſope, and I ſhall bee cleane: Thou ſhalte waſhe me, and I ſhall bee whiter then Snowe.

Thou ſhalte make me heare of ioy and gladnes: that the bones whiche thou haſt broken, maie reioyce.

Turne thy face from my ſynnes: and put out all my miſdeedes.

Make me a cleane harte (O God): and renew a right ſpirite within me.

Caſte me not awaye from thy preſence: and take not thy holy ſpirite from me.

O geue me the comforte of thy helpe again: And ſtabliſhe me with thy free ſpirite.

Then ſhall I teache thy wayes vnto the wicked: and ſynners ſhalbe conuerted vnto thee.

Deliuer me from bloud giltineſſe (O God) thou that art the God of my health: And my toungue ſhal ſyng of thy righteouſneſſe.

Thou ſhalte open my lippes (O Lorde): my mouthe ſhall ſhewe thy praiſe.

For thou deſireſt no Sacrifice, els would I geue it thee: But thou delighteſt not in burnt offerynges.

The ſacrifice of GOD is a troubled ſpirite: a broken and a contrite harte (O God) ſhalt thou not deſpiſe.

O be fauorable and gracious vnto Sion: buyld thou the walles of Hieruſalem.

Then ſhalte thou bee pleaſed with the Sacrifice of righteouſnes, with the burnt offerynges and oblaciõs:

then

then shall thei offre yong bullockes vpon thine altare.
Glory bee to the father, and to the sonne, &c.
As it was in the beginnyng, is now, and euer, &c.
Lorde haue mercie vpon vs.
Christ haue mercie vpon vs.
Lorde haue mercie vpon vs.
Our father whiche art in heauen, &c.
And leade vs not into temptacion.
Aunswere.
But deliuer vs from euill. Amen.
Minister.
O Lorde saue thy seruauntes.
Aunswere.
Whiche put their trust in thee.
Minister.
Sende vnto them helpe from aboue.
Aunswere.
And euermore mightely defende them.
Minister.
Helpe vs O God our sauior.
Aunswere.
And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.
Minister.
O Lorde heare my praier.
Aunswere.
And let my crye come to thee.

Let vs praie.

O Lorde, we beseche thee mercifully heare our praiers, & spare all those whiche cõfesse their synnes to thee, that thei (whose consciences by synne are accused) by thy mercifull pardon maie be absolued: Through Christ our Lorde. Amen.

O Moſte mightie GOD and mercifull father, whiche haſte compaſſion of all men, and hateſt nothyng that thou haſte made: Whiche wouldeſt not the death of a ſynner, but that he ſhould rather turne from ſynne and be ſaued: mercifully forgeue vs our treſpaſſes, receiue and comfort vs, whiche be greued and weried with the burthen of our ſynne: Thy propertie is to haue mercie, to thee onely it apperteigneth to forgeue ſynnes: Spare vs therfore, good lorde, ſpare thy people whom thou haſt redemed. Entre not into iudgement with thy ſeruauntes, which be vile yearth, and miſerable ſinners: But ſo turne thyre from vs, whiche mekely knowlege our vilenes, and truly repent vs of our fautes: ſo make haſt to helpe vs in this worlde that we maie euer liue with thee, in the worlde to come: Through Jeſus Chriſt our lorde. Amē.

Then ſhall this Antheme bee ſaid or ſong.

TUrne thou vs, good Lorde, and ſo ſhall wee be turned: be fauorable (O Lorde) be fauorable to thy people, whiche turne to thee in wepyng, faſtyng, and praiyng: for thou art a mercifull God, full of compaſſion, long ſuffering, and of a greate pitie, Thou ſpareſt when we deſerue puniſhement, and in thy wrathe thynkeſt vpon mercie.

Spare thy people, good Lorde, ſpare theim, and let not thy heritage bee brought to confuſion: Heare vs (O lorde) for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

(.2.)

OF CERE-

monies why some be abolished, and some reteigned.



IF suche Ceremonies as bee vsed in the churche, and haue had their begynnyng by the institucion of man: Some at the first were of godly intent and purpose deuised, and yet at the length turned to vanitie and superstition: some entred into the Churche by vndiscrete deuocion, and suche a zeale as was without knowlege, and forbecause they were winked at in the beginnyng, they grewe dayly to more and more abuses, whiche not onely for their vnprofitablenesse, but also because thei haue muche blinded the people, and obscured the glory of God, are worthy to be cut awaie and cleane reiected. Other there be whiche although thei haue been deuised by man: yet it is thought good to reserue them still, aswell for a decent order in the Churche (for the whiche thei were first deuised) as because thei perteigne to edification: whereunto all thinges doen in the Churche (as the Apostle teacheth) ought to bee referred. And although the kepyng or omittyng of a Ceremonie (in it self considered) is but a small thyng: Yet the wilfull and contempteous transgression, and breakyng of a common order, and discipline, is no small offence before God. Let all thynges bee dooen emong you (saieth sainct Paule) in a semely and due order. The appoyntment of whiche order, perteigneth not to priuate men: therfore no man ought to take in hande, nor presume to appoynct or alter any pu-

blique or common ordre in Christes churche, except he be lawfully called & aucthorized thereunto. And where as in this our tyme, the myndes of menne be so diuerse, that some thynke it a greate matter of conscience, to departe from a pece of the least of their Ceremonies (thei bee so addicted to their olde customes) and again on the other side, some be so newe fangled, that thei would innouate al thing, and so do despise the old, that nothyng can like theim, but that is newe: It was thought expedient, not so muche to haue respecte, how to please and satisfie either of these parties, as how to please GOD, and profite theim bothe. And yet least any man should bee offended (whom good reason might satisfie) here be certain causes rendered, why some of the accustomed Ceremonies bee put awaie, and some be reteigned and kept still.

Some are put awaie, because the greate excesse and multitude of thē, hath so encreased in these latter dayes that the burden of them was intollerable: whereof. S. Augustine in his tyme cōplained, that thei wer growē to such a nombre, that the state of christian people was in worse case (concernyng that matter) then were the Jewes. And he counsailed that suche yoke and burden should be taken awaie: as tyme would serue quietly to doo it. But what would sainct Augustine haue saied, if he had seen the Ceremonies of late daies vsed emong vs: Whereunto the multitude vsed in his tyme was not to bee compared. This our excessiue multitude of Ceremonies, was so great, and many of them so darke: That they did more counfounde, and darken, then declare and setfurthe Christes benefites vnto vs. And besides this, Christes Gospell is not a Ceremoniall lawe (as muche of Moses Lawe was,) but it is a Religion to serue GOD, not in bondage of the figure or shadowe: But in the fredome of spirite, beeyng content

onely

onely with those Ceremonies, whiche do serue to a decent order and Godly discipline, and suche as bee apt to stirre vp the dulle mind of man, to the remembraunce of his duetie to God, by some notable and speciall signification, wherby he might be edified.

Furthermore, the moste weightie cause of the abolischement of certain Ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnsaciable auarice, of suche as sought more their awne lucre, then the glory of God: that the abuses could not well bee taken awaie, the thyng remainyng still. But now as concernyng those persones, whiche parauenture will be offended, for that some of the olde Ceremonies are retaygned still: If thei consider, that without some Ceremonies, it is not possible to kepe any order, or quiet discipline in the Churche: they shal easily perceiue iust cause to reforme their iudgemētes. And if thei thynke muche that any of the old doo remain, and would rather haue all deuised a newe: then suche menne (grauntyng some ceremonies, conuenięt to be had) surely where the olde may be well vsed: there thei cannot reasonably reproue the old (onely for their age) without bewraiyng of their awne foly. For in suche a case they ought rather to haue reuerence vnto them for their antiquitie, if thei will declare them selfes to bee more studious of vnitie and concord, then of innouatiōs and newe fanglenesse, whiche (as much as may be, with the true setting furth of Christes religion) is alwaies to bee eschewed. Furthermore suche shall haue no iuste cause with the Ceremonies reserued, to be offended: for as those be takē away whiche wer moste abused, and did burden mennes consciences without any cause: so the other that remaigne, are reteigned for a discipline, and order, Whiche (vpon iuste causes) maie be altered and chaunged, and therfore are

not

not to be estemed equall with Goddes lawe. And more ouer thei be neither darke nor domme Ceremonies, but are so set furth that euery man maie vnderstand, What thei do meane, and to what vse they do serue. So that it is not like that thei, in tyme to come, should bee abused as the other haue been. And in these al our doinges, we condempne no other nations, nor prescribe any thyng, but to our awne people onely. For wee thynke it conuenient, that euery countery should vse suche Ceremonies, as they shall thynke beste, to the settyng furthe of Goddes honor and glory: And to the reducyng of the people to a moste perfecte and Godly liuyng, without errour or superstition: & that they should put awaie other thynges, which from tyme to tyme, thei perceiue to be moste abused, as in mennes ordinaunces it often chaunseth diuersly in diuerse countreyes.

CERTAIN

notes for the more plain explicacion and decent Ministracion of thynges, conteyned in this Booke.

IN the saiyng or syngyng of Matins and Euensong, Baptising and Buriyng, the Minister, in Parishe Churches and Chapelles annexed to the same, shall vse a Surples. And in all Cathedrall Churches and Colleges, the Archedeacons, Deanes, Prouostes, Maisters, Prebendaries and Felowes, beeyng Graduates, maie vse in the Quier beside their Surpleses, suche hoodes as perteigneth to their seueral degrees, whiche thei haue taken in any Vniuersitie within this Realme. But in all other places, euery Minister shal bee at libertie, to vse any Surplesse or no. It is also semely that Graduates, when thei doo Preache, should vse suche hoodes as perteigneth to their seuerall degrees

And whensoeuer the Bishoppe shall celebrate the holy Communion in the Churche or execute any other publique ministracion: he shall haue vpon hym, beside his Rochet, a Surplesse or Albe, and a Cope or Vestement, and also his Pastorall staffe in his hande, or els borne or holden by his chapelin.

As touchyng kneelyng, crossyng, holdyng vp of handes, knockyng vpon the breast and other gestures: They maye bee vsed or left as euery mannes deuocion serueth without blame.

Also vpon Christmas daye, Easter daye, the Ascension daye, Whitsondate, and the feast of the Trinitie, maie be vsed any part of holy scripture, hereafter to be certainly limited & appoyncted, in the stede of the Letany.

If there be a Sermon, or for other greate cause, the Curate by his discrecion, maie leaue out the Letanie. Gloria in excelsis, the Crede, Homely, and therhortacion to the cõmunió

FINIS.

1 JU '55

¶ The prayse of God, the father, the sonne, and the holy ghost,

WE praise the o god, we knowlege the to be the lorde. All the earth doth worship the, the father euerlasting. To the al angels cry aloud the heauens and all powers therin. To the Cherubin and Seraphin cõtinually do cry, Holy. Holy. Holy. lord God of Sabaoth. Heauen & earth are ful of the maiestie of thy glory. The glorious companie of the Apostles, prayse the. The goodly felosshyp of the Prophetes, praise the. The noble armie of Martirs, prayse thee The holy Churche, throughout all the worlde doth knowlege the. The father of an infinite maiestie. Thy honorable, true, & onely sonne. Also the holy gost the cõforter. Thou art the king of glori, O Christ Thou art the euerlasting sõne of the father. When thou tokest vpon the to deliuer man: thou dyddest not abhorre the virgins wombe. When thou haddest ouercome the sharpenes of death: thou dyddest opẽ the kingdom of heauen to all beleuers. Thou syttest on the ryght hande of God in the glorye of the father We beleue: that thou shalt come to be our iudge. We therfore praye the, helpe thy seruauntes: whome thou hast redemed with thy precious bloude. Make them to be nombred wyth thy Saintes: in glory euerlasting. Te deum laudamus.

O Lorde saue thy people: and blesse thine heritage. Gouerne them: and lift them vp for euer. Day by day We magnifie the. And we worshyp thy name: euer worlde wythout end. Vouchesafe O Lorde, to kepe vs this day Without sinne. O Lord haue mercy vpõ vs, haue mercy vpõ vs. O Lorde, let thy mercy lightẽ vpon vs: as our trust is in thee. O Lord, in the haue I trusted: let me neuer be confounded.

The song of Zacharie.

Thankes geuing for the performaunce of Gods promise.

Benedictus.

BLessed be the lord God of Israel: for he hath visited and redemed hys people. And hath lyfted vp an horne of saluacion to vs: in the house of hys seruaunt Dauid. As he spake by the mouth of his holy Prophetes: whiche hath bene syns the world began. That we shoulde be saued frō our enemyes: and from the handes of all that hate vs.

To perfourme the mercy promised to oure fathers: and to remembre his holy couenaunt. To perfourme the othe whych he sware to oure father Abraham: that he wolde geue vs. That we beyng delyuered out of the handes of oure enemies: myght serue hym without feare. In holines and righteousnes before him: all the dayes of our life. And thou childe, shalt be called the Prophet of the hyghest: for thou shalt go before the face of the Lorde, to prepare hys Wayes. To geue knowlege of saluacion vnto hys people: for the remission of theyr sinnes. Through the tender mercy of our God: Wherby the daye spryng from an hygh hath visited vs.

To geue light to thē that syt in darkenes and in the shadowe of death: and to guyde our fete into the waye of peace. Glory be to the father, and to the sonne: and to the holy ghost. As it was in the begynnyng. &c.

¶ The song of Mary reioysing and praising the goodnes of God.

Magnificat.

MY soule doth magnifie the Lorde. And my spirit reioised in god my sauiour. For he hath regarded the lowlynes of his handmayden. For beholde, frō hēceforth, al generaciōs shal cal me blessed For he that is myghtie, hath magnified me, & holy is his name. And hys mercy is on thē that feare hym, throughout all generations. He hath shewed strength wyth hys arme, he hath scattered the proude in the imaginaciō of ther hartes. He hath put doune the mightie frō theyr seate, and hath exalted the humble & meke. He hath filled the hungry wyth good thynges, and the ryche he hath sente emptye awaye.

He

he remembryng his mercy, hath holpen his seruaũt Israell, as he promised to our fathers, Abraham and hys sede for euer. Glory be to the father, and to the sonne, and to the. &c. As it was in the begynnyng. &c.

The song of Simeon the iust.

LOrde, nowe lettest thou thy seruaunt depart in peace: according to thy worde. For mine yes haue sene: thy saluacion. Whyche thou haste prepared: before the face of thy people. To be a lyght to lyghten the Gentils: and to bee the glory of thy people Israell. Glory bee to the father, and to the sonne: and to the holy ghost. As it was in the beginnyng. &c.

O God the father of heauẽ: haue mercy vpon vs miserable synners. Nunc dimittis.

O God the father of heauen, haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable synners.

O God the sonne, redemet of the worlde: haue mercy vpon vs miserable synners.

O God the holy ghost, procedyng from the father and the sonne: haue mercy vpon vs miserable synners.

O God the holy ghost procedyng from the father and the sonne: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinite thre persons and one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious trinitie, thre persons and one god: haue mercy vpon vs miserable synners.

Remember not lord, our offẽces, nor the offences of our forefathers, neither take thou vengeaũce of our sinnes: spare vs good lorde, spare thy people, whõ thou hast redemed wyth thy moost precious blonde, and be not angry wyth vs for euer:

Spare vs good Lorde.

From all euil and mischiefe, from synne, from the craftes and assautes of the deuyll, from thy wrath, and from

euerlastyng dampnacion.

Good lorde delyuer vs.

From blyndnes of harte, from pryde, vainglory, & hipocrisy, from enuy, hatred & malice, & al vncharitablenes:

Good lorde delyuer vs.

From fornicacion, and al deadly synne, and from al the deceiptes of the worlde, the flesshe, and the deuill:

Good lorde delyuer vs.

From lightning and tẽpest, from plage, pestilence and famine, from battaile & murther, & from sodaine death:

Good lorde delyuer vs.

From all sedition and priuey conspiracie, from the tyranny of the bishop of Rome and al his detestable enormities, frõ al false doctrine and herisy, from hardnes of harte, and contempte of thi word and cõmaundemẽtes.

Good lorde delyuer vs.

By the mistery of thy holy incarnation, by thy holy natiuite and Circumcision, by thy baptisme, fastyng and temptacion:

Good lorde delyuer vs.

By thyne agony and bloudy sweate, by thy crosse and passion, by thy precious death & burial, by thy glorious resurreccion & ascension, by the cõming of the holy goost.

Good lorde delyuer vs.

In al tyme of our tribulacion, in al time of our wealth, in the houre of death, in the day of iudgement:

Good lorde delyuer vs.

We synners do beseche the to heare vs (O Lorde God) that it maye please the to rule and gouerne thy holy Churche vniuersall in the ryght waye.

We beseche the to heare vs good Lorde.

That it maye please the to kepe Edwarde the .vi. thy seruaunt our kyng and gouernour:

We beseche the to heare vs good lorde.

That it maye please the to rule hys harte in thy fayth, feare and loue, that he may alwayes haue affiaunce in the, and euer seke thy honour and glory.

We beseche the to heare vs good lorde.

That

That it may pleale the to be hys defendour and keper, geuyng hym the victorie ouer all his enemyes:
We beleche the to heare vs good lorde.

That it maye pleale to illuminate all Bylhoppes paſtours and miniſters of the churche, wyth true knowlege and vnderſtanding of thy worde, and that both by theyr preachyng and lyuing, they may ſet it forth and ſhewe it accordyngly:
We beleche the to heare vs good lorde.

That it may pleale the to endue the Lordes of the counſaile, and al the nobilitie wyth grace, wiſdome, and vnderſtandyng:
We beleche the to heare vs good lorde.

That it may pleale the to bleſſe and kepe the magiſtrates, geuing them grace to execute iuſtice, and to mayntayne truthe:
We beleche the to heare vs good lorde.

That it may pleale the to bleſſe and kepe all thy people
We beleche the to heare vs good lorde.

That it maye pleale the to geue to all nacions vnitie peace and concorde:
We beleche the to heate vs good lorde.

That it may pleale the to geue vs an harte to loue and dread the, and dilygentlie to lyue after thy commaundementes:
We beleche the to heare vs good lorde.

That it maye pleale the to geue all thy people increale of grace to heare mekelie thy worde, & to receiue it with pure affeccion, & to bryng forth the fruites of the ſpirit.
We beleche the to heare vs good lorde.

That it maye pleale the to bryng into the waye of truth all ſuch as haue erred and are deceyued:
We beleche the to heare vs good lorde.

That it may pleale the to ſtrengthen ſuch as do ſtande, and to comfort and helpe the weake harted, and to raiſe vp them that fall, and fynallie to beate doune Sathan vnder our feete.
We beleche the to heare vs good lorde.

That

That it maye pleale the to ſuccoure helpe and comfort all that be in daunger, neceſſitie and tribulacion:

We beſeche the to heare vs good Lorde.

That it maye pleale the to preſerue al that trauayle by lande or by Water, all women labouryng of chylde, all ſycke perſons and yong chyldren, and to ſhew thy pytie vpon all priſoners and captiues:

We beſeche the to heare vs good Lorde.

That it maye pleale the to defende and prouide for the fatherles chyldren and wyddowes, and all that be deſolate and oppreſſed:

We beſeche the to heare vs good Lorde.

That it maye pleale the to haue mercy vpon all men:

We beſeche the to heare vs good Lorde.

That it may pleale the to forgeue our enemies, perſecutours and ſclaunderers, and to turne theyr hartes:

We beſeche the to heare vs good Lorde,

That it may pleale the to geue and preſerue to oure vſe the kyndlie fruytes of the earth, ſo as in due tyme we maye enioye them:

We beſeche the to heare vs good Lorde.

That it maye pleale the togeue vs true repentaunce, to forgeue vs all our ſinnes, negligences and ignoraunces, and to endue vs with the grace of thy holy ſpirite, to amende our lyues accordyng to thy holy word:

We beſeche the to heare vs good Lorde.

Sonne of God: We beſeche the to heare vs.

Sonne of God, we beſeche the to heare vs.

O lãbe of god, that takeſt away the ſynnes of the world

Graunt vs thy peace.

O lambe of god, that takeſt awaye the ſynnes of the worlde.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lorde haue mercy vpon vs

Lorde haue mercy vpon vs.

Our father whych art in heauen. *wyth the reſidue of the Pater noſter.*

And leade vs not into temptacion.

But delyuer vs from euyll. Amen.

The verſicle.

O Lorde, deale not wyth vs after our ſynnes.

The aunſwere.

Neither rewarde vs after our iniquities.

Let vs praye.

O God mercyfull father, that deſpyſeſt not the ſyghyng of a contrite harte, nor the deſyre of ſuche as be ſorowfull, mercyfully aſſyſte oure prayers, that we make before the in all our troubles and aduerſities, when ſoeuer they oppreſſe vs. And graciouſely heare vs, that thoſe euyls, whyche the crafte and ſubteltie of the deuyll or man worketh agaynſt vs, be brought to nought, and by the prouidẽce of thy goodnes, they may be diſperſed, that we thy ſeruauntes, beyng hurte by no perſecucions, may euermore geue thankes vnto the, in thy holy churche, through Jeſu Chriſt our Lorde.

O Lorde, aryſe, helpe vs, and deliuer vs for thy names ſake.

O God We haue hearde wyth oure eares, and oure fathers haue declared vnto vs ꝑ noble workes that thou dyddeſt in theyr dayes, and in the olde tyme before thẽ.

O Lorde, aryſe, helpe vs, and deliuer vs for thy honour.

Glory be to the father, the ſonne, and to the holy ghoſt, as it was in the begynnyng, is nowe, and euer ſhalbe world wythout ende. Amen.

From oure enemies defende vs O Chriſt.

Gracyouſly loke vpon our afflyccions.

Pytifully beholde the ſorowes of our harte.

Mercyfull forgeue the ſynnes of thy people.

Fauourably wyth mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchſaufe to here vs Chriſt.

Graciouſely

The Suffrages.

Graciously here vs, O Christ:
Graciously heare vs: O Lorde Christ.

The verficle.

O Lorde, let thy mercy be shewed vpon vs.
As we do put our truste in the.

Let vs praye.

WE humbly beseche the O father, mercifully to loke vpõ our infirmities, & for the glori of thy name sake, turne frõ vs al those euylles that we most righteousli haue deserued: and graũt that in al our troubles we mai put our whole trust and confidence in thy mercy, & euermore serue the in purenes of liuyng to thy honour & glory: through oure onely mediator and aduocate Jesus Christ our Lorde. Amen.

ALmightie god, which hast geuẽ vs grace at this tyme with one accorde to make our cõmune supplications vnto the, and doost promise, that whã two or three be gathered in thy name, thou wylt graũt their requestes: fulfyl now, o lorde, the desires & peticiõs of thy seruauntes, as may be most expedient for thẽ, graũtyng vs in this world knowlege of thi truth, & in the worlde to come lyfe euerlastyng.

THe kynges maiestie by the aduise of hys moste deare vncle the Lorde Protector and other his hyghnes counsel, streighly chargeth and commaundeth, that no maner of person, shall sell thys present boke, vnbounde, aboue the price of two shyllynges and two pence the pece. And the same bounde in past or in bordes, not aboue the price of three shyllynges and eyght pens the pece.

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